

THE Nonconformist and Independent

NEW SERIES, No. 34, Vol. I.]

THURSDAY, AUGUST 19, 1880.

[Registered at the General Post

Office as a Newspaper.]

[PRICE SIXPENCE.]

FIRST ANNOUNCEMENT.

A NEW WEEKLY PAPER for BOYS.

Messrs. Cassell, Petter, Galpin and Co. invite the attention of Parents, Guardians, Heads of Families, Masters of Schools, Tutors, and indeed of all who are interested in the well-being of our Boys, to a high-class Weekly Paper for Boys, which will be published under the title of **THE BOYS' NEWS-PAPER**, commencing September 15th.

Prospectuses giving full details will be forwarded free upon application to

CASSELL, PETER, GALPIN and CO.,
Ludgate-hill, London.

Asylum for Fatherless Children. Reedham, near Croydon.

ORPHANS of both sexes are admitted from early infancy, and retained until 15 years of age. 295 are now in the Asylum. There is no endowment.

ANNUAL SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay, Bevan and Co.; or by the Secretary, Mr. George Stancliff, at the Office, 25, Finsbury-pavement, E.C.

T. W. AVELING, D.D., Hon. Sec.

OLD NONCONFORMISTS WANTED

to make up a complete set.

The whole Vol. for 1851.
The title-page for 1853, and Nos. 372, 373, 374, 376, 377, 379, 380, 382, 383, 388, 389, 391, 393, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 409, 408, 410, 411, 412, 415, 417, 419, 421, 423, 425.

For 1854, Nos. 430, 434, 451, 466, 467.

Ninepence each will be given for any number of the above.

Many of the old numbers for sale, 3d. each; to anyone wishing to complete a set such an opportunity seldom occurs.—Apply, first by letter, to Thos. G. Grundy, 78, Colston-street, Bristol.

TO NONCONFORMIST MINISTERS.

—WANTED, for a country parish near Southampton, a NONCONFORMIST MINISTER of liberal evangelical views. Specially suitable for a gentleman with small private means. Salary £150, with a good house and garden.—Apply J. S. F., 96, Holland-road, Brighton, S.W.

BARON'S COURT, adjoining West

Kensington Station, Metropolitan District Railway.—Excellent RESIDENCES in this fashionable locality, containing all modern improvements. Rents from £55 to £200 a-year. Constant trains to South Kensington, Victoria, Westminster and City. A splendid site in the centre of this estate has been purchased for a fine Congregational Church.—Apply to Mr. Jee, Baron's Court Estate Office, S.W.

IRON CHURCHES, CHAPELS,

SCHOOLS, &c., erected, complete, in any part of the country, from 30s. per sitting.—D. CROWE, Iron Church Builder, 233, Stanhope-street, Hampstead-road, London, N.W. Estimates and designs free.

MILLIONS of ACRES of CHEAP

and FERTILE LAND are open to Settlement in the New North-West of the United States. Climate healthy. Markets good. Progress rapid.—For particulars send to Northern Pacific Agency, 20, Water-street, Liverpool.

The Proprietary House and Land

Corporation (Limited),

20, NEW BRIDGE STREET, LUDGATE HILL, E.C.

Rev. JAMES HARCOURT (Chairman).

REPORT

For the year ending 31st March, 1880.

Last year the paid-up Capital was only £4,390, the amount now paid-up is £11,536 18s. 6d., nearly a three-fold increase.

At the close of the last financial year, the advances were £450, the amount now outstanding, exclusive of £2,000 repaid, is £18,882 13s. 9d. These advances have been carefully made on Freehold and Leasehold Property.

The Subscription Shares have also increased, the amount subscribed for being £8,100.

The Deposit Account has also received the large addition of £11,210 7s. 10d., and now stands at £25,887 4s. 6d.

The Business of the Corporation could have been still further enlarged had funds been available.

The Directors have resolved to add to its business a department for House Agency and Rent Collecting, and have various properties, freehold and leasehold, for occupation or investment.

Original shares are now issued at a premium of 5s. per share, this Security thus becoming increasingly valuable. Subject to your approval, a Bonus of 1 per cent. for the past year, payable with the next Half-yearly Dividend in October, will be declared at the Annual Meeting.

Upon these Shares the Directors are prepared to make advances up to 80 per cent., thus rendering them available for temporary purposes—in fact, giving the convenience of a bank, while the premium will make them a more marketable security.

Applications for Prospectuses to be made to Charles Woodroffe, the Managing Director.

The Editor of the "Christian World," of June 24, states, after reading the report, that the Directors appear to be quite justified in believing that they are engaged in a safe and profitable business. The original Shares of the Company are already issued at a premium.

CHARLES WOODROFFE, Managing Director.

SPRAGUE'S 7-OCTAVE PIANO.

PORTES in solid walnut wood, 21 guineas, full rich tone, and warranted to stand in tune in all climates. Others from 30 guineas to 70 guineas.

SPRAGUE'S HARMONIUMS, in polished mahogany cases, 6 guineas; the very best at the price. Others from 7 guineas to 55 guineas, suitable for export, home use, schools, and places of worship.

AMERICAN ORGANS, with silver vibrators, superior to all others for beauty and richness of tone. Manufactured for W. Sprague by Needham, of New York.

W. Sprague, 7, Finsbury-pavement, London, Established 1837.

THOMAS BAKER,

THEOLOGICAL BOOKSELLER,

20, Goswell Road, London, E.C. Established 1849.

200,000 Volumes in every branch of Theology, English and Foreign, Old and Modern.

Catalogues on application.

WHAT SHALL WE DRINK? ZOEDONE.

THE ONLY NON-ALCOHOLIC BEVERAGE WHICH CHEERS WITHOUT INEBRIATING.

THE BEST SUBSTITUTE FOR BRANDY AND SODA.

IS SPARKLING, REFRESHING, STIMULATING, AND NUTRITIVE.

May be drunk by persons of every age and at all times.

Will keep good after being opened, and retains its sparkling qualities to the last.

NORMAN KERR, M.D., F.L.S., says:—

"Zoedone is a most agreeable, refreshing, and elegant tonic. A pleasant, sparkling beverage, most acceptable at the social board and an invaluable adjunct to medicine."

Price, including bottles and packages, free on rails at Wrexham, 6s. 6d. per dozen, in half champagne bottles—in 6-dozen cases; 12s. per dozen in large champagne bottles—in 3-dozen cases. A small extra charge in smaller cases. Pamphlet, containing list of agents, sent free.

SALE OVER SIX MILLION BOTTLES YEARLY.

Supplied by all respectable Chemists, Wine Merchants, and Grocers, throughout the United Kingdom.

Patented all over the World. Patentes—DAVID JOHNSON, F.C.S.

Manufacturers—The ZOEDONE Company (Limited), Wrexham. London Office, 25, Abchurch-lane, E.C.

The New Works being Completed, the Company are now able to Deliver ZOEDONE Promptly on receipt of order addressed to the Works, Wrexham, or to any of the Company's Agents.

NATIONAL PROVIDENT INSTITUTION FOR MUTUAL LIFE ASSURANCE.

48, GRACECHURCH STREET, LONDON.

ESTABLISHED 1835.

CHAIRMAN—ALDERMAN SIR CHARLES WHETHAM.

DEPUTY-CHAIRMAN—SIR CHARLES REED, M.P., LL.D.

ACCUMULATED FUND. GROSS ANNUAL INCOME. REALISED PROFITS.

£3,700,000. £480,000. £2,800,000.

ABSOLUTE SECURITY.—The Accumulated Fund is larger than that of any other Office of the same age.

ECONOMICAL MANAGEMENT.—The Rate of Expenditure for Management (including Commission) is only about 5½ per cent. on the gross Annual Income.

THE PROFITS are divided every Five Years. The next Division will take place on the 20th November, 1882.

HENRY RANCE, Secretary.

CASH'S WOVEN NAMES AND INITIAL LETTERS.

FOR SEWING ON HOUSEHOLD LINEN, SOCKS, AND UNDERCLOTHING.

Any Name can be had in OLD ENGLISH for 6s. 6d. a Gross.

The Letters are manufactured in three sizes of Old English Type in Turkey Red. They can also be made in Black, both of which are warranted perfectly fast.

The price of the Single Letters in Red is 2s., 3s., and 5s. 6d. per gross box.

Shirt Labels Manufactured in every Variety. Samples and prices forwarded on application.

SOLD BY DRAPERS AND HOSIERS EVERYWHERE.

GOLD MEDAL, PARIS EXHIBITION.

FRY'S COCOA.

Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

WILLS'

"WESTWARD
HO!"

"WESTWARD HO!" NEW SMOKING MIXTURE.
"When all things were made, none was made better than Tobacco; to be a lone man's Companion, a bachelor's Friend, a hungry man's Food, a sad man's Cordial, a wakeful man's Sleep, and a chilly man's Fire. There's no Herb like it under the canopy of heaven."—Kingsley's "Westward Ho!"
In 1 oz., 2 oz., and 4 oz. packets, lined with tinfoil.

W. D. & H. O. WILLS.

LONDON.

SMITH'S TEMPERANCE HOTEL,

97 and 99, Southampton-row, Russell-square, W.C.

Plain Breakfast or Tea, 1s. 3d. Beds from 1s. 6d. Tariff Card, with Sketch Map of London and List of Public Exhibitions, &c., on application.

FREDERIC SMITH, Proprietor.

FACILITIES for WORSHIP.—IRON

CHURCHES ERECTED complete at lowest prices. Own special construction, perfect ventilation, ecclesiastical designs, good fittings, and latest improvements. Designs and estimates, copies of testimonials, &c., free upon application to

J. C. HAWES,

DERBY HOUSE, WANDSWORTH COMMON, LONDON, S.W.

Practical experience from first erections.

Now Ready, Price 6d.

CHRISTIAN UNION.

By SAMUEL NEWTH, M.A., D.D.

HODDER and STOUGHTON, London.

AUTHORS, POETS, CLERGYMEN, and SCHOOLMASTERS desirous of PUBLISHING their works are invited to address Messrs. Saunders, Plant, and Co., Publishers, 22, Henrietta-street, Covent-garden, W.C.

1d. weekly. Monthly part, 5d.; by post 7d.

GARDENING ILLUSTRATED.—Villa, Suburban, Cottage, and Town Gardening. Window Plants, Bees, Poultry. All New Agents. Copy by post, 1d. Vol. I., 700 Illustrations, 7s. 6d.—37, Southampton-street, Strand, London.

Now ready, crown 8vo. price 3s. 6d.

QUAKER ANECDOTES.

Edited by RICHARD PIKE.

"The 'Quaker Anecdotes,' which Mr. Richard Pike edits, may while away many a vacant five minutes."—Athenaeum.

"As the book becomes known it will have a great popularity."—Christian Age.

"The author has presented, at the same time, a rich treat to the jaded literary appetite, and furnished platform speakers with no end of new stories wherewith to point and relieve their speeches at public meetings."—Liverpool Mercury.

"We thank Mr. Pike for his book. We have found it intensely interesting."—Methodist New Connexion Magazine.

"The tales collected in this book will be found to amuse as much as to edify."—Daily Telegraph.

"This book will be a pleasant companion for spare moments."—The Freeman.

"A curiously interesting collection."—Christian World.

"Just the book for the leisure hour, the railway journey, or the seaside visit."—General Baptist Magazine.

London: HAMILTON, ADAMS, & CO.

Sent post free by the editor, R. PIKE, 90, London road, Nottingham, on receipt of 3s. 6d.

Cheshunt College

MINISTERS and Deacons requiring the ASSISTANCE of STUDENTS OF CHESHUNT COLLEGE, during the months of July and August, are requested to apply to Mr. W. M. Jones, Cheshunt College, Waltham-croft, Herts.

H. B. REYNOLDS, President.

HOOPER'S MARKING INK is the best; does not wash out; gives a jet black impression. It is used in preference to all others by the leading hoopers in London, and by the Government offices. Sold by all chemists, in bottles, 6d., 1s., and 2s. 6d., and direct from Proprietors, 24, Russell-street, Covent-garden.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.

Paid-up Capital £500,000.

INTEREST ALLOWED ON DEPOSITS.

5½ per Cent. for Five Years and upwards.

5 per Cent. for One Year and upwards.

Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached for half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested, and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

BRITISH EQUITABLE ASSURANCE COMPANY.

A QUEEN-STREET-PLACE, LONDON, E.C.

TWENTY-FIFTH ANNUAL REPORT, MAY 1880.

2,025 Policies issued for ... £408,658

New Annual Premiums ... 12,155

24,525 Policies in force for ... 4,491,837

Annual Premium Income ... 137,235

Death Claims, including matured claims and Bonuses ... 54,477

Laid in by the Year ... 61,217

Accumulated Fund ... 685,703

Average Reversionary Bonus 1½ per cent. per annum.

Mutual Assurance without mutual Liability.

THE INSTITUTE PERMANENT BUILDING & INVESTMENT SOCIETY.

ESTABLISHED, LONDON, 1868.

CHIEF OFFICES—

51, FINSBURY-PAVEMENT, E.C.

Trustees and Directors—Messrs. JOHN CLAPHAM,

Cushion-court, E.C.; JOHN TEMPLETON, F.R.G.S.,

Budge-row-chambers, E.C.; JOHN CARR, Bloomsbury-square, W.C.

Directors—Messrs. J. BENSON, W. FARMER, J. GROVER,

A. H. HAGGIS, E. C. JONES, W. KERR, W. T. OUDEN.

Secretary—J. W. TABRAHAM.

Shares, £25. Subscriptions, 5s. Monthly.

Any number may be taken. Shares may be paid up wholly or in part at any time. Five per cent interest.

Bonus on matured Shares at annual distribution of profits. No liability of members. Females and minors may take Shares. All members in town and country have equal advantages.

Advances on House Property made promptly, on liberal terms and easy repayments. Apply by post or personally to the Secretary, as above. Information may also be obtained of any of the Trustees or Directors.

ARTISANS' DWELLINGS QUESTION SOLVED.

Fourth Annual Report, Balance Sheet, and Explanatory Pamphlet.

ENTITLED

"FIVE MINUTES' TALK" ABOUT THE HOUSE PROPERTY COMPANY,

May be had on application at the Offices of the Company,

92, CANNON ST., LONDON, E.C.

JOHN T. MILLER, Secretary.

"THE AMARANT VELVETEEN"

Supersedes all others for durability and silk-like appearance. Is not Spotted by RAIN, nor injured by HEAT. It is of PERFECT MANUFACTURE and PATENTED FINISH. UNFADING in COLOUR, Unequalled in Value, FIRM in FOLD.

To be had in all Colours and Sizes. Ask for it, and see that the word "AMARANT" is Stamped in GOLD on the FACE SELVAGES. Patterns and Show Cards supplied to the Trade. **RAWSON BROTHERS, Sole Agents,** 2, Blue Boar-court, Friday-street, LONDON, E.C.

"FOR the BLOOD is the LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE, the GREAT BLOOD PURIFIER and RESTORE.

For cleansing and clearing the blood from all impurities, cannot be too highly recommended. For Scrofula, Scurvy, Skin Diseases, and all kinds it is a never-failing and permanent cure.

It Cures old Sores.
Cures Ulcerated Sores on the Neck.
Cures Blackheads, or Pimples on the Face.
Cures Scurvy Sores, Cancerous Ulcers.
Cures Blood and Skin Diseases.
Cures Glandular Swellings.
Clears the Blood from all impure Matter.
From whatever cause arising.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of testimonials from all parts. Sold in Bottles 2s. 6d. each, and in Cases containing six times the quantity, 11s. each, sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 100 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln. Wholesale of all the Wholesale Houses

PIANOFORTES, £19 10s.**AMERICAN ORGANS, £9 5s.****HARMONIUMS, £5 15s.**

Perfection in Tone and Touch. Elegant Walnut Cases. Every instrument warranted to stand any extreme climate.

SHIPPERS AND DEALERS SUPPLIED. Before you decide on purchasing, write for a descriptive Price List and Testimonials to **G. LINTSEA** (from Brimsmead's).

COBDEN PIANOFORTE COMPANY, 18, EVERSHOLT STREET, CAMDEN TOWN, LONDON.

Possessing all the properties of the Finest Arrowroot.

BROWN & POLSON'S CORN FLOUR

Is a world-wide Necessary

FOR THE NURSE, THE SICK-ROOM, AND THE FAMILY TABLE.

AND **SEA SALT.** **USE BUMSTED'S TABLE SALT, As Supplied to HER MAJESTY.** Please Note the Trade Mark—A KANGAROO.

D. Bumsted & Co., 36, King William St., E.C.

DR. NICHOLS' FOOD OF HEALTH.

Agreeable to the taste. Healthful to the body. Easy to prepare. Of Chemists and Grocers. 8d. per lb.

DEWHURST'S SUPER GLACÉ THREAD

(Soft Finish), in White, Black, and Colours,

SUPER SIX-CORD, AND CROCHET COTTON,

Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.

MANUFACTURED BY

JOHN DEWHURST & SONS, Belle-Vue Mills, Skipton

LONDON WAREHOUSE—12, BREAD STREET, CHEAPSIDE.

MANCHESTER WAREHOUSE—1, MOUNT STREET, ALBERT SQUARE.

KINAHAN'S LL WHISKY.

Gold Medal Paris Exhibition, 1878.

PURE, MILD and MELLOW. DELICIOUS and MOST WHOLESOME. THE CREAM of OLD IRISH WHISKIES. Dr. HASSALL says—"Soft and Mellow, Pure, well Matured, and of very Excellent Quality."

The Gold Medal Dublin Exhibition, 1865. 30, GREAT TITCHFIELD STREET, LONDON, W.

THE MODERN REVIEW: A NEW QUARTERLY MAGAZINE.

Contents for JULY.

1. CRITICAL METHOD. I. By Professor KUNEN.
2. THE LATER STONE AGE IN EUROPE. By EDWARD CLODD, F.R.S.
3. SYNOPSIS OF CYRENE. II. By R. CROMPTON JONES, R.A.
4. NATIONAL INDEPENDENCE AND RELIGIOUS INTERNATIONALISM. By Professor ALBERT REVILLE.
5. FRANCE AND THE JESUITS. By Professor RAUWEN ROFF.
6. SOME TENDENCIES OF MODERN BIOLOGY. By ANDREW WILSON, Ph.D., F.R.S.E.
7. THE MONKS OF BOLTON. By ROBERT COLLYER.
8. THE AUTHORITY OF THE "EIKON BASILIKE." By W. BLAKE ODGERS, LL.D.
9. THE TWELFTH GERMAN PROTESTANT TAG. By Pastor J. H. HANKE.
10. NOTES AND NOTICES. By FRANCIS J. GARRISON MARK WILKS, Esq.

"The Modern Review holds by the spiritual as opposed to the Materialistic philosophy, and may be fairly taken as a representative of Liberal Christianity."—*New York Christian Union*.

"The Modern Review is always fresh and clever."—*York Herald*.

"The third number of the Modern Review is before us, and no one could desire, or is likely to find, a better half-crown's worth of literary and philosophical reading. It is quite up to the mark of the old-established quarterlies, both in matter and treatment, and but for the comparative absence of the discussion of political problems, there is much to connect it in the selection of its subjects, with our highest monthlies."—*The Standard*.

Published for the Proprietors by JAMES CLARKE and CO., London; JOHN HEYWOOD, Manchester; and may be had by order of all Booksellers.

Now Ready, crown 8vo, cloth, price 5s.

MEMORIALS**JOHN LEGGE, M.A.,**

Minister of the Congregational Church, Brighton, Victoria, Consisting of SERMONS and ADDRESSES.

With Memoir by his Brother,

JAMES LEGGE, M.A.

"Mr. Legge was a nephew of Professor James Legge, of Oxford, a member of a highly and variously gifted family. Those who, like ourselves, were ignorant of his great powers will be surprised with the rich literature, the strong thinking, and the spiritual force of these sermons. We can scarcely doubt the judgment that more than once we have heard pronounced upon him as a preacher, that had God spared him he would have been the great preacher in the colony. This volume will be highly prized by all who knew him, and by all thoughtful men into whose hands it may come."—*British Quarterly Review*.

"The book is not only likely to be helpful to young men but is full of stimulus and suggestion for ministers. It is the memorial of a life of great sweetness and usefulness, of a mind of great vigour and richness, and of a ministry of rare excellence and power."—*Aberdeen Free Press*.

"The volume is one which we can cordially commend to the attention of ministers. They will find in it, we believe, stimulus and suggestion of the best kind."—*Literary World*. "The sermons bear the stamp of unusual ability, and of delicate and strong religious feeling. They are remarkable for the abundance of illustrations drawn from natural science with which they are enriched."—*Christian World*. "The sermons are characterised by vigour and ability, and breathe the true spirit of the Christian preacher."—*The Fountain*.

LONDON: JAMES CLARKE & CO., 13 & 14 FLEET-ST., E.C.

Now Ready, crown 8vo, cloth, price 4s. 6d.

SERMONS**REV. WILLIAM BRADEN**

Late Minister of the King's Weigh House Chapel.

Edited by AGNES BRADEN.

With a Preface by the

Rev. H. R. REYNOLDS, B.A., D.D.,

President of Cheam College.

LONDON: JAMES CLARKE & CO., 13 & 14 FLEET-ST. E.C.

DO YOUR SHIRTS FIT YOU?

THOMAS GOLSWORTHY,

SHIRT MANUFACTURER,

1, FOUBERT'S PLACE, REGENT ST., LONDON, W.

Six good Useful Shirts for 21s., 30s., or 36s., made from our soft finish cloth, with linen fittings, Dressed Ready for Use, sent carriage paid to any part. Illustrated Instructions for Self-measurement, with list of prices.

BOYS' SHIRTS.

YOUTHS' SHIRTS.

MEN'S SHIRTS.

COLOURED SHIRTS.

FLANNEL SHIRTS.

SHIRTS IN ALL SIZES.

THE LITERARY WORLD

For this Week (price one penny) contains:—A Brief History of India—The Great Akbar—Oliver's Proposal to William Pitt—New Zealand and Australia—Scott's Dominion—Lectures on Herpetology—Furness—A Kewer—Gospel—Bayard Taylor's Essays—Tennyson's Wide Knowledge—Interesting Sketches of Walmley. By Peter Barnes Occasional Study—Kink Lear—Tensions, Turks, and Greeks—Brief Notices of Books—Literary Table Talk.

THE CHRISTIAN WORLD PULPIT

For this Week (Price One Penny) contains:—The Word of Christ. By the Rev. Canon LIDDON—Pictures from Daniel. By the Rev. G. T. COOPER. III. Standing Fire—John the Baptist in Prison. By the Rev. W. BULL, R.A.—Science and Religion. By the Rev. ANDREW P. FRABODY, D.D.—De-voutness through Pain. By the Rev. HENRY WARD BEECHER—The Bow in the Cloud. By the Rev. RICHARD CORDLEY, D.D.

THE SUNDAY SCHOOL TIMES

For this Week (Price One Halfpenny) contains:—"Miriam's Legacy." Serial Tale, by Mrs. Woodward—"Selma's Troubles; or, Snow in Spring." By Edmondo Thorne—Town children in the Country. By Madeline Farinham—A Lesson from the Ocean—Serpent Charming—Little Sermons for Little People—Lessons from Sun-dials—The Little Mission—A Complete set of Verses by Marianne Farinham—The Spirit of Jesus—Lessons on the International Text—Lessons on the Psalms.

LONDON: JAMES CLARKE & CO., 13 & 14 FLEET STREET.

THE AMERICAN WIDE AWAKE

A HIGH-CLASS ILLUSTRATED MONTHLY.

Especially adapted to the tastes of Young People.

Will give unbounded delight to intelligent young folks of all ages, and also afford no little entertainment to their seniors. Many of the pictures and stories are quite unique.

"The Wide Awake for August is indispensable for the entertainment of the juvenile portion of our families this warm weather. Here is entertainment without effort; recreation for the verandah and hammock without muscular exertion. Poetry and parable and pictures abound to please the eye and gratify the imagination. The poetry of the number is unusually good."—*Philadelphia "National Baptist"*.

"Nora Perry contributes a charming short story, which must make the young readers long for a serial from her pen. WIDE AWAKE numbers among its contributors some of the best writers for children in the country, and others who bid fair to become so."—*Boston "Golden Rule"*.

WIDE AWAKE has an immense sale in America, and is especially welcome to the homes of Christian people.

"WIDE AWAKE certainly grows better and better. We enjoy it ourselves as much as any of the little folks seem to. The illustrations, also, are delightful. This magazine affords a valuable artistic training to the eyes of its young readers, while also it informs and amuses them."—*Boston "Congregationalist"*.

"Another capital American magazine for children and young people."—*Spectator* (August 14).

"WIDE AWAKE is rich in attractions, the illustrations being again extremely good. The droll sketches which accompany the classic narrative of the Three Little Kittens are particularly welcome, and amongst the suggestive matters we have a paper on 'How We Went Birds' Nesting,' which boys are sure to be delighted with; the art school for the children, in which some practical hints of a very valuable character are given; the pathetic story of Job Pigstirrup, and the first of a promising series of papers entitled the 'Queer-Older Chronicles.' The lines headed 'A Receipt for a Racket' are very funny."—*Rock*.

"We earnestly recommend 'Paternalism,' by immediately procuring a specimen, to test for himself the justice of the high eulogies which this periodical has secured."—*Nonconformist and Independent*.

"By no means an expensive magazine, when its artistic and other claims are taken into consideration. There are over 70 pages of good readable matter for our boys, printed on good paper and in good type. The illustrations are good."—*Fountain*.

The AUGUST Number is now ready with FORTY-FOUR ILLUSTRATIONS. The Contents are:—

1. Frontispiece: At the Picture-Gallery.
2. Miss Violet: A Story, with THREE ILLUSTRATIONS.
3. Nursery Tiles: ILLUSTRATIONS, On a Midsummer Day.
4. A Receipt for a Racket: Poem.
5. The Children's Hour: A Novel Art-School, with FOUR ILLUSTRATIONS.
6. A Bird Speaks: Verse.
7. The Adventures of Robbie and Bobbie, with ILLUSTRATION.
8. Five Little Peppers, with THREE ILLUSTRATIONS.
9. Mrs. Bee Explains: Verse.
10. The Three Little Kittens, with EIGHT ILLUSTRATIONS.
11. How We Went Bird's-Nesting, with TEN ILLUSTRATIONS.
12. In Midsummer: Poem, with ILLUSTRATION.
13. A Hot Night—Frank Couldn't Lie Still: ILLUSTRATIONS.
14. What Might Have Been: Poem.
15. Joe Pigstirrup, with THREE ILLUSTRATIONS.
16. Our American Artists, with FOUR ILLUSTRATIONS.
17. The Bedouin's Rebuke: A Poem.
18. Two Young Homesteaders, with TWO ILLUSTRATIONS.
19. The Queer Clover Chronicles, with THREE ILLUSTRATIONS.
20. Tangles.
21. Pic-nic Song, with ORIGINAL MUSIC.

ONE SHILLING.

Of Newsagents, or, post free, direct from the London Publishers.

SPECIAL NOTICE.—The Publishers are so convinced that this Magazine requires only to be known to become a general favourite, that they offer the July Number—commencing a new volume—FREE to any one who will remit Five Shillings for the remaining Five Numbers of the Year—i.e., they will send, on receipt of that amount, the Numbers for July and August, and the other Four Numbers as published.

JAMES CLARKE and CO., 13, FLEET-STREET.

The SUMMER HOLIDAY NUMBERS of THE CHRISTIAN WORLD are being issued this year as usual. The NINE NUMBERS may be had of any newsagent for NINE-PENCE, or by Post, direct from the Office, for Thirteenpence. The contents will include at least TWENTY-FIVE COMPLETE TALES; Pictures and Stories for the Little Ones, and many other attractions. Nos. I.—VII. are Now Ready.

These HOLIDAY NUMBERS consist of the regular issues of THE FAMILY CIRCLE EDITION of THE CHRISTIAN WORLD, specially enlarged to Sixty-Four Columns.

BOOKS FOR HOLIDAY READING.**A RED-ROSE CHAIN.** By MAGGIE SYMINGTON. Crown 8vo, cloth, 5s.

"A Red-Rose Chain" is another charming story by Maggie Symington. It will both fascinate and elevate the mind of the reader, for it conveys moral instruction in a very entertaining manner. Those who wish to take with them a pleasant book on their holiday rambles would do well to get this. It is got up in better style than usual, even for Messrs. Clarke. —*The Fountain*.

"A well-written story. . . . Interesting from first to last, and full of valuable lessons."—*Rock*.

A WOMAN'S PATIENCE. By EMMA JANE WORBOISE. Crown 8vo, 600 pp., cloth, 5s. Third Thousand.

"Mrs. Worboise is not only a writer of skill and experience, she is a careful student of character, and in this, as in her previous stories, she never forgets to aim at conveying valuable moral and religious lessons, while she interests by clever descriptions and lively conversations."—*Manchester Examiner*.

"The tone of the book is healthy, and its reading will give enjoyment."—*Leeds Mercury*.

"Another added to the long list of the works of this author, and yet there is really no sign of exhaustion, repetition, or falling power. . . . One of the cleverest tales from the pen of the writer, and far superior to a good deal of the popular fiction of the day."—*Congregationalist*.

BY the SAD SEA WAVES, and MISS PRISCILLA'S SUMMER CHANGE. By MARGARET SCOTT MACRITCHIE. 12.; cloth, 1s. 6d.

"A pleasant book for the holidays; full of bright, hearty humour, and capable of conveying wholesome practical lessons. It is the kind of book which many folk like to have near them at the seaside, especially on a dull day."—*Irish Evangelist*.

JOAN CARISBROKE. By EMMA JANE WORBOISE. Crown 8vo, cloth, 5s. Just published.

"A fresh and attractive book, written in a clear, easy style, and with a true artistic grouping of characters and incidents. . . . It is a 'realistic,' yet healthful story of home life."—*Irish Evangelist*.

"The drawback of the book is a somewhat undue tendency on the part of Mrs. Worboise to sermonise in her dialogue; in other respects, it is an admirable story, well told."—*British Quarterly Review*.

"This is a pleasant story of the domestic kind. The character of the heroine is nicely drawn, and the incident is sufficiently interesting to make it very readable."—*Spectator*.

"Mrs. Worboise always writes well, generally with sound judgment and in a clear, interesting style. . . . We like this book specially for the true and practical views of life and duty which are inculcated throughout."—*Congregationalist*.

"The book is nowhere dull, and occasionally both pathetic and humorous."—*Albion*.

"However diversified the characters, they are well drawn, and assist towards the development of a well-told story. Joan Carisbroke is a well delineated character, and the record of her struggles, and the incidents of her life are portrayed with the art of an accomplished story-teller."—*Androsian Herald*.

OLD MAIDS' PARADISE. By ELIZABETH STUART PHELPS. 12.; cloth, 1s. 6d.

"For rich, refined American humour, commend us to Elizabeth Stuart Phelps' 'Old Maids' Paradise.'"—*Spectator*.

"People may criticise Miss Phelps' books, but everybody reads them, and finds in them a charm which they are not slow to acknowledge."—*Portland "Transcript"*.

PRISCILLA; or, the Story of a Boy's Love. By CLARA L. WILLMETS. 12.; cloth, 1s. 6d.

"Its tone throughout is pure and elevating."—*Edinburgh Daily Review*.

"Will be read with pleasure by those who do not care for the sensational, and can appreciate the many little touches of quiet humour scattered over its pages."—*Androsian Herald*.

WILL SHE BE HAPPY? By Mrs. WOODWARD, Author of "Mertonville Park."

"Mr. Faversham's New Year's Guest," "Ellen Clinton," "Edith Vivian," &c. Crown 8vo, cloth, 3s. 6d.

"The tone of the novel is undoubtedly good."—*Southern Weekly News*.

"This capital story."—*Androsian Herald*.

LONDON: JAMES CLARKE & CO., 13 & 14 FLEET ST. E.C.

The Christian World

IS PUBLISHED

TWICE A WEEK,

ON

TUESDAY AND THURSDAY.

The Tuesday's issue, distinguished as

THE FAMILY CIRCLE EDITION,

Comprises:—

ORIGINAL TALES: Complete and Serial.

PICTURES AND STORIES FOR THE CHILDREN.

PAPERS ON HOUSEHOLD MATTERS AND HOUSEHOLD RECIPES.

HELPFUL RELIGIOUS ARTICLES. By Leaders of Thought in New England.

EXTRACTS FROM NEW AND STANDARD BOOKS.

PUZZLES FOR YOUNG PEOPLE.

SELECTIONS FROM GRAVE AND GAY.

MISCELLANEOUS ARTICLES AND POEMS.

Contents of No. 138, Tuesday, August 17:—

Love's Choice: A Complete Tale. By H. MURRAY BEDFORD.

Two Love Stories. By S. ANNIE SHIELDS.

Wild Roses: A Tale. By MARGARET S. MACRITCHIE.

Only a Dream: Serial Tale. By MARIE J. HYDE.

Euphrasia's Hero: A Tale. By MINNIE WORBOISE.

Charlie's Balloon Voyage: Illustrated.

The Birth of the Ivy. By JULIA C. R. DORR.

Talk of the Weather.

The Little Peacemaker: Illustrated.

A Result of Faith. By LYMAN ABBOTT.

Judicious Economy. By Mrs. HENRY WARD BEECHER.

In the Kitchen: Pearl Barley Pudding, Scotch Shortbread.

An Army of Crabs.

Morning. By SARAH LOUISA MOORE.

A Summer Idyl. By KATE LAWRENCE.

No Time Like the Present. By PUGH CARY.

Rose and Caterpillar. The Dough Dog.

Mother Cornelius. A Fly-Away Song.

Katy's Linnets. By JENNIE PERKETT.

The Little Army. By GEO. COOPER.

How Nelly Learned what "Honest" Means.

Selections Grave and Gay.

Young People's Pastime.

ONE PENNY.

Of all Newsagents, or Three Halfpence, post paid, direct from the Publishers. Quarterly Subscription: One Shilling and Eightpence, post paid.

JAMES CLARKE & CO., 13, FLEET

THE
Nonconformist and Independent.
THURSDAY, AUGUST 19, 1880.

SECOND READING OF THE BURIALS BILL
IN THE COMMONS.

OF necessity, the second reading of the Burials Bill in the House of Commons could not excite the same degree of interest as the same stage of the Bill did in the Upper House. This Session was the first time the Lords had had the opportunity of dealing with such a measure, and it was not quite certain that they would assent to it; whereas the Commons have been debating the question for these ten years past, and have again and again affirmed the principle of the Bill by decisive majorities.

The only novelties in the proceedings of last Thursday were—first, that Mr. OSBORNE MORGAN had the well-earned satisfaction of speaking from the Treasury Bench in support of the principle which he has so ably and so successfully advocated; and, secondly, the anticipated announcements of the Government in regard to those portions of the Bill which it was known were distasteful to a considerable number of their supporters. These last, however, could not properly be discussed at that stage, and as the speakers on both sides did not—as we think they might advantageously have done—address themselves to the latest, and to the Parliamentary aspects of the subject, there was nothing left but to travel again over the oft-trodden ground; to resort to, and to expose, the old fallacies; to make, and to protest against, the wild assertions and the gross misrepresentations with which we are too familiar, and to indulge in, and to deride, the dismal predictions of evil which are always uttered most confidently when a long-deferred measure of justice is about to receive legislative sanction.

It is noteworthy that, as in the upper, so in the lower House, the rejection of the Bill was not moved by one of the Opposition leaders. They have left the Bishop of LINCOLN and Mr. BERESFORD HOPE to lead the forlorn hope—a sure and certain sign that the Conservative party thinks it can get no more out of resistance to the measure, and that party interests will be best served by the question being put out of the way without more delay. And Dr. WORDSWORTH and Mr. HOPE are exactly the kind of speakers to remove any doubt existing in the public mind as to the propriety of passing such a measure; for the former is so fanatically narrow, and the latter so grotesquely offensive, that moderate and wise Churchmen are furnished with ample excuses for declining to follow their lead, even if not for voting with the other side. On this occasion the honourable member for the University of Cambridge out-hoped HOPE in the extravagant pictures which he drew of the probable proceedings of Nonconformists if they had the opportunity of conducting burial services in churchyards. But on this occasion his statements met with a response which seemed to both surprise and disconcert him. Nonconformists are strong, and fully on the *qui vive*, in the present House of Commons, and their exclamations of "Oh!" at each new descriptive caricature, elicited from Mr. HOPE the naive confession that "he did not understand this very great squeamishness which had come over the House that night"—a fact which became more clear when he immediately proceeded to ask, "Why should not people go to hear a popular preacher as they would to see WOMBWELL?" and only made matters worse when he tried to explain and to vindicate his illustration.

This latest debate on the Burials question has brought out more clearly than before that it has now come to be simply a contest between the clergy and the people. Mr. HOPE, Sir J. MOWBRAY, and Mr. TALBOT—who all three spoke against the Bill—are University members, as well as Conservatives, and the clergy are their most important clients. Hence they could not help repeatedly referring to the feelings and consciences of the clergy, as the last line of defence on which they must fall back. This was, perhaps, natural, but it was also unwise; for the country is getting tired of the antagonism between the Established clergy and the nation, which seems to be becoming chronic. Mr. TALBOT may laud the clergy as "a body of men than whom there are none more loyal, or more zealous in maintaining order and good government in this country;" but the public generally will scarcely endorse the eulogium. The denunciations of Parliament, of the judges, of the bishops, and even of the SOVEREIGN, in which too many of them have lately indulged, are not forgotten; while the defiant and lawless language of others, at this moment, and in reference to this very Bill, will compel Parliament to take what it regards as the right course, without regard to clerical anger or clerical threats.

The division was not remarkable so much for the number of votes in favour of the Bill as for the fewness of those given against it. Mr. MORGAN has, on a former occasion, taken a greater force into the lobby; but then that was when Parliament was not, as it now is, half out of town. Never, however, have the supporters of the clerical monopoly mustered so few votes as they did in Thursday's division; when they were beaten by English, as well as by Scotch and Irish votes, and, to some extent, by Tory votes also. It was not a defeat merely, but a rout; and, for that reason, we expect that there will be a strong desire on the part of the Tory leaders in both Houses that this damaging division on the main question should be the last.

It is to the next stage of the Bill that both friends and foes are now looking with the greatest interest, if not anxiety. The announcement made by Mr. MORGAN that the Government will propose the rejection of the amendments inserted at the instance of Lord MOUNT-EDGCOMBE and the Archbishop of YORK, and will abandon the Bill if they are not expunged, satisfactorily disposes of two points of importance. But there are two other rocks on which it is possible—we do not say probable—that the measure may be ultimately wrecked. One is the prohibition of all but "Christian" services; the other the clergy relief clause, with its objectionable reference to Convocation. On the first of these points the Government intend to remain firm—avowedly to prevent collision with the House of Lords, and that may secure for them a majority, which will include many reluctantly-given votes. On the second they have not yet stated their determination; though our own expectation is that the recital of the proceedings of Convocation will not be allowed to remain in the Bill. In that case, we do not believe that the difficulty will be with the House of Lords, but with individual members of the Cabinet, who, however, will, we hope, feel that the duty they owe to Nonconformists in this matter is greatly superior to anything which they owe to Convocation. Let us, however, say plainly that if the fate of this Burials Bill is made to depend on a point quite foreign to its professed purpose, that fact alone will justify the firmness with which Nonconformists and other Liberal politicians resist all attempts to give, by indirect means, quasi-legislative power to a purely ecclesiastical and a by no means representative body.

A week hence there must be less uncertainty than exists at this moment as to the ultimate fate of the measure; for the end of the Session will then be visibly nearer. We believe that both the Government and the bulk of their supporters sincerely wish that it should pass; but more than usual judgment will be required to decide what shall be the shape it should assume before it is allowed to become a statute of the realm. Delay may be dangerous; but so may haste. It is a case to which Lord ELDON's maxim is eminently applicable, "Fast enough, if well enough."

NOTICES OF AMENDMENTS.

THESE are already numerous, and there will, no doubt, be additions before the Bill gets into Committee. When that event will happen is, at the time we write, uncertain. Lord Hartington has named to-morrow, if the Hares and Rabbits Bill has got through Committee; but that is most unlikely. Monday is bespoken for the discussion on the Irish Constabulary vote, and, therefore, Tuesday is apparently the earliest day, and we shall not be surprised if the time be yet further on in the week. Mr. Wilbraham Egerton has given notice of opposition to going into Committee; but though that may consume some time, it is not likely to take a whole sitting, and we doubt that there will be a division.

As our readers will be interested in learning the nature of the proposed amendments, we give them in an untechnical form—dividing them into three classes. We take them as they appeared in the notice paper yesterday; but some of them will, no doubt, be modified, or abandoned.

First in importance are those of which notice has been given by Mr. Osborne Morgan, on behalf of the Government.

1. The amendments of Lord Mount-Edgcombe, excluding from the operation of the Bill parishes in which there is now, or hereafter may be, unconsecrated ground in which the parishioners have rights of burial, are to be expunged. (Clauses 1 and 7.)

2. So, too, is the amendment of the Archbishop of York, which excludes cemeteries, or a certain class of cemeteries, from the operation of the Bill. (Clause 1.)

3. In the Lords a provision was inserted to prevent burials under the Act in burial-grounds vested in trustees, without "performance of any express condition, imposed by the terms of the trust deed." As it is suspected that the intention is to evade the Act by means of special trust deeds, it is proposed to add the proviso that such burial-grounds, or any part of them, must not be the churchyard or graveyard of the parish. In other words, they must not be treated as parochial for one purpose and private for another.

4. The Isle of Man is not to be included in the Bill; the Legislature of that island claiming the right to pass such a measure.

There are some other points in regard to which amendments are likely to be moved by Mr. Morgan, who has reserved any statement as to the intention of the Government in regard to the fourteenth, or clergy relief and Convocation, clause. It may also be expected that some, at least, of the amendments proceeding from other quarters will be accepted by the Government.

The second class of amendments are those of which notice has been given by supporters of the Bill, and some of which are of great importance.

5. Sir A. Gordon, in addition to verbal amendments elsewhere, proposes to strike out the definition of graveyard in Clause 1—which includes cemeteries—and the requirement that notice shall be given to the cemetery chaplain and clerk, and (apparently) proposes to effect the same object by inserting in the eleventh line of the clause the words (relating to the notice) "office of the Clerk of the Burial Board, or if there be no Burial Board."

6. Mr. Henry Fowler will propose, by the insertion of the words "incorporated company," to include proprietary, as well as parochial, cemeteries.

7. Mr. Caine will propose the omission of the words which allow the clergy to refuse to allow Nonconformist burial services on Sunday, Good Friday, and Christmas Day (Clause 3). Mr. Brinton proposes that the prohibition shall apply only to the times of service on those days.

8. Mr. Illingworth will move that the clause relating to services shall run—"with such Christian, or other, orderly service." (Clause 6.) Sir A. Gordon proposes to limit the service to half-an-hour, except with the incumbent's permission. (Clause 6.)

9. The 14th clause, which relates to the relief of the clergy, is assailed from various quarters. Sir Thos. Chambers (an Evangelical Churchman) proposes to expunge the recital of the proceedings of the Convocation, and so does Mr. H. Fowler (a Wesleyan). Mr. Thorold Rogers and Sir A. Gordon propose the omission of the whole clause; thereby leaving matters as regards the clergy as they now are. But Mr. H. Fowler proposes a simpler method of relieving the clergy than that contained in the Bill—viz., that in "the cases where the Office for the Burial of the Dead according to the rites of the Church of England may not be used, and in any other case at the request of the kindred or friends of the deceased, to use such service at the burial as may be prescribed or approved of by the ordinary." This gets rid of both Convocation and of Schedule C, and, if not an effective, is, at least, a simple substitution.

10. Mr. Thorold Rogers proposes to altogether omit Schedule C, containing the new rubrics. Mr. Richard proposes to take out of the first rubric the word "unbaptized;" that there may not be a renewed prohibition of the use of the Burial Service in the case of the unbaptized, who in this new rubric are classed, not only with the excommunicated and suicides, but with those who die "in the commission of any grievous crime." Mr. Rogers proposes a verbal amendment in the case of suicides, not proved to have been of unsound mind. Mr. Albert Grey proposes to strike out the words which forbid the use of any part of the Burial or Communion Services in the alternative service permitted by Rubric 2.

11. Sir A. Gordon proposes the omission of the words preserving the fees now paid to the clergy, and that a scale of fees shall be fixed.

12. Mr. MacIver proposes an alteration of the Burial Service by the omission of the words, "Forasmuch as it hath pleased," &c., of the prayer, "Almighty God, with whom do live," &c., and of the expression, "As our hope is this our brother doth."

The third class of amendments emanate from the Conservative benches, and at present they are but few in number.

13. Mr. Wilbraham Egerton proposes that the Act shall not affect any consecrated burial-ground which has been given, if the donor is alive, and he dissents within six months. (Clause 1.)

14. Mr. J. Talbot proposes the compulsory acceptance of gifts of land for unconsecrated burial-grounds, and the incorporation of provisions of the Cemeteries Clauses Act.

15. Mr. Stanley Leighton proposes that the Bill shall apply to the burial-grounds of Nonconformists. (Clause 1.)

16. Mr. Wilbraham Egerton proposes that the exclusion of parishes having unconsecrated ground shall not be prospective. (Clause 7.)

17. Sir J. Mowbray proposes to strike out the words which would make any clergyman refusing, or neglecting, to register a burial under the Act guilty of a misdemeanour. (Clause 11.)

18. Mr. Wilbraham Egerton proposes three clauses relating to burial authorities, and to power to give land, &c., of which it is enough to say that they are quite foreign to the purpose of the Bill.

DEATH OF THE REV. M. A. SHERRING,
OF BENARES.

"SHERRING dead; send help," were the terms of a concise but sufficiently-intelligible message wired by the Rev. W. Johnson, of Calcutta, to the authorities at the London Mission House, in Blomfield-street. It communicated the sorrowful and unlooked-for tidings of the death of that widely-known and very highly-esteemed member of the mission staff in India, the Rev. Matthew Atmore Sherring, M.A., LL.B. The deceased, who was born at Halstead, Essex, in 1826, studied at University College, London, and Coward College, and, after receiving ordination at Weigh House Chapel, at the close of 1852 sailed for Benares. On his arrival in February, 1853, he undertook the superintendence of the Central School, soon after supplementing the labours which thus devolved upon him with vernacular work.

In 1856 he married a daughter of the eminent missionary, the late Dr. Robert Cotton Mather, of Mirzapore. In 1859, in conjunction with his father-in-law, Mr. Sherring published a small, but most interesting and important, volume, giving an account of "the Indian Church during the Great Rebellion." Until the arrival of that testing time, the natives who had professed Christianity were looked upon with a considerable amount of suspicion as to the motives which had induced them to attach themselves to the mission stations. The most censorious of their critics declared that not a dozen sincere converts would be found among them if exposed to any severe trial on account of the new faith. The trials which followed upon the temporary success of the Sepoy Mutiny were of such a character, that facing death for themselves was the least aggravated form in which their resolution had to be tested. The result is known. "Not only Hindustanee Christians," said Dr. Mather, in his introductory sketch, "but even Bengalee native Christians—a people of an origin the most unwarlike and the least likely to possess any large share of physical courage—have been put to the test of martyrdom itself, and yet have stood firm and not denied their Lord." So exemplary was their courage that those who had ridiculed the movement learned to treat it with respect; and none, we are told by Mr. Sherring, were more astonished than the missionaries themselves. "With all their prejudices in favour of the native Christians, they found that after all they had not duly appreciated their steadfastness."

During a temporary sojourn in England in 1868 Mr. Sherring published a volume which laid the foundation of that literary distinction which led to his being enrolled as a Fellow of the Calcutta University and a Corresponding Member of the Bengal Asiatic Society. It was entitled "The Sacred City of the Hindus," and supplied a very comprehensive survey, past and present, of a city which has held a foremost place in the history of India for 2,500 years, for Benares, as Mr. Sherring explained, "represents India religiously and intellectually just as Paris represents the political sentiments of France." His reputation in scientific circles was still further enhanced by the publication in two volumes of a masterly work on "Hindu Tribes and Castes," in which he communicated his opinion, as the result of very extended research, "that originally all Hindus were not merely of the same race, but of the same family, and in their earliest relationships were entirely free from those great distinctions which have separated them for many ages." His inquiries into the workings of caste only made him a more determined assailant of that which he denounced as "a monstrous engine of pride, dissension, and shame, which could only have been invented in an utterly diseased condition of human society." Next to the entire Christianisation of the Hindus, he believed that no more important step towards their improvement could be taken than the entire emancipation of the people of Hindostan from caste shackles. Referring to this work, the *Friend of India* said: "It is a blunt, honest, manly book, blinking no conviction, sacrificing nothing of principle, and evincing not only clear thought with respect to the rites and customs of the immense Hindu race, but also the same kindly sympathy manifest in other of Mr. Sherring's writings—a wish to urge the people of India to a higher destiny among nations, and a higher position individually in their relation to other men."

In his more popular work, "The History of Protestant Missions in India from their commencement in 1706 to 1871," published in 1875, Mr. Sherring has woven into a succinct and consecutive narrative the facts essential to a complete view of the operations which have been carried on by various branches of the Christian Church for the evangelisation of the people of India. "Great and wonderful as are the direct results of Indian missions," Mr. Sherring there testifies, "their indirect results are greater and more wonderful still. As they were the pioneers in the work of national education, so they continue to the present day in the front rank of this important enterprise. They have striven everywhere to civilise the people, and to make them happier in their social relations, more honest one to another, wiser, holier, and better. They have soothed the harshness of foreign rule, and drawn the natives closer to their alien governors. They have been a living exemplification of the benevolent intentions of the British Government towards its Indian subjects. They have awakened the sympathy and secured the confidence of a large portion of the various Hindoo races scattered over the peninsula, in a manner and degree surpassing all other humanising agencies existing in the country. To them mainly is to be attributed the zeal now exhibited on many sides in the cause of female education and elevation. It is their agents especially who enter zenanas, teach native ladies, and superintend girls' schools, and who are almost the only persons who are intimately acquainted with the domestic life of native women, and hold familiar intercourse with them. These missions have loosened the bonds of caste, have made it easier for the lower castes to bear the yoke of the upper, and have resisted strenuously the authority of this inveterate enemy of human society wherever they have been able. They have led many Hindoos to abandon idolatry, though they may not have embraced Christianity. They have, in some places, effected a revolution in the indigenous religions, and caused multitudes to desire a purer faith. By the reflection of the higher spiritual sentiments which they teach on the minds of the people, new religions, moulded more or less by Christian truths, have sprung into existence, leading not a few away from superstition to clearer, though it may be not to perfect, views of God and their relations to Him. They have brought all India to reverence the Christian religion, and to recognise its lofty, if not its Divine character. They have given essential aid in the abolition of gigantic national evils which filled the earth with horror, such as the burning of widows on the funeral pile of their husbands, female infanticide, drowning the aged in the

Ganges, swinging festivals, and many inhuman practices at Jagannath and elsewhere, and in the introduction of enlightened usages from the West, such as the remarriage of Hindoo widows, and the education and more considerate treatment of women. They have fostered the growth of public spirit and manliness among all classes of natives who, from long centuries of oppression, had lost the sense of independence. Their Christian labourers have scattered knowledge of every kind, both secular and religious, over the land with marvellous prodigality, have written books, edited newspapers and other journals, and have toiled with unwearied perseverance in the production of an extensive literature in at least twenty spoken languages and dialects." An extract like this conveys more perfectly than any attempt at description an idea of the large-hearted spirit which animated Mr. Sherring in his own indefatigable labours for the benefit of the people, for whose service he had dedicated powers which would have secured him distinction in any walk of life.

His specification of the requirements necessary for a successful missionary sufficiently reveals the high ideal at which he aimed. Among the qualifications which are "absolutely necessary" for the work he includes "religious earnestness, high enthusiasm, intense and strongly-felt piety, which no reproach or bitter speaking on the part of enemies can diminish. Men of feeble belief, impassive and stolid, even though possessed of great mental power, are unfit for the work. So also are men who undertake it for the sake merely or chiefly of making it their livelihood. So likewise are timid, retiring, bashful men, who are afraid to speak the truth, or who will be cowed by opposition and discouragement. All missionaries who set foot in India should be earnest, consumed with zeal, and determined by the help of God to carry everything before them. They should be men of high-toned religious thought and feeling, feeding their faith and love by constant prayer and meditation on the Word of God." The good report which Mr. Sherring has gained among all those best acquainted with his life-work evidences the measure of success which he attained in the realisation of that exalted conception.

It is the removal by death of such an earnest missionary—one of those "good workmen who needed not to be ashamed"—which we have this week regretfully to chronicle. In 1875, owing to a failure of health, Mr. Sherring's medical attendant advised a temporary location in the hill district; but this change not being found efficacious, he returned to England, with Mrs. Sherring, on sick certificate, in 1876. Towards the close of 1878 he returned to India, with the hope that his health had been re-established. No warnings had been received of relapse, ere the telegram announced that he had been called away from the toils of earth to service in the upper sanctuary. No wonder that the first thought of his bereaved colleagues finds expression in that deeply pathetic and intensely eloquent appeal to the directors—"Send help." A noble standard-bearer has, indeed, fallen in India; it will require a man of no ordinary gifts and graces adequately to fill the place in the ranks left vacant by the death of MATTHEW ATMORE SHERRING.

The details which have been received of the murder of Mr. PARSONS, the American missionary, and his attendant, furnishes another illustration of the hopelessness of any attempt to obtain good government in Turkey, except by influences which will overawe the temptations which beset the disciples of ISLAM to outbursts of murderous fanaticism against those who profess a different faith. The criminals, for whose apprehension we are indebted to the sturdy courage of a company of unarmed Armenians, when taken before the chief of police at Ismid, made no secret of the fact that originally they had desired only to rob the travellers, but had killed them, "when they saw that they were Giaours." The deplorable incident will be attended by one benefit, in supplementing the European concert by the weight derived from a great Power which is not ordinarily involved in the "Eastern Question." Under instructions from his Government, the American *chargé d'affaires* at Constantinople, will represent to the Porte that prompt and energetic steps are required of it in punishment of the murder of this American citizen. With his own executive powers so weak, and the fanaticism which he has fostered so strong, the SULTAN will find himself again in that dilemma which must be of constant recurrence until the Government of that portion of Europe is regulated in accordance with the principles which obtain recognition in civilised States. That, however, cannot be until the "bag and baggage" policy has, in mercy to humanity, put an end to the entire rule of Turkish Pachas in this quarter of the globe.

Some of the clergy profess to be much exercised in their conscience at the thought that they may be called upon to pay obedience to a Burials Bill which, though sanctioned by Parliament, "has never been submitted by the State to the Church for consideration," while "Convocation has condemned it," and "15,000 clergymen have petitioned against it." This is how the difficulty is formulated by the Rev. J. HALL, of Alfreton, writing in the *Record*. The Rev. ARTHUR A. DAWSON, rector of Neeton, suggests a thought which we commend to Mr. HALL as a relief from his difficulty. The document entitled, "The representation made to the King [HENRY VIII.] before the submission," not only undertakes not to put in force existing clerical ordinances without Royal assent, but also "utterly to abrogate and annul" such as should be by lay authority pronounced to be alike "prejudicial to your Highness's Prerogative Royal" and "overmuch onerous to your said Commons." Mr. DAWSON thus states the case:—"It would seem that the Convocation deliberately submitted the whole ecclesiastical law, past, present, and future, to the judgment of the Crown. The question is, Does not their submission bind us still?"

Correspondence.

THE PROGRESS OF INFIDELITY.

To the Editor of the Nonconformist and Independent.

SIR,—I have followed with much interest the discussion on this subject to which you have opened your columns, and would especially thank Mr. Waterman for his statement respecting recent works on Christian evidences. Permit me to present another phase of this great, this urgent, question. Historical and literary evidences have an indispensable value, yet the great organ of faith, the Divinely-appointed agency for the conversion of the world is, and will remain, the Church. It becomes, therefore, of the utmost importance to ask, from time to time, how the Church stands in respect of qualification for her mighty and beneficent task. In common with others who have been seriously occupied with this question, I view the events of the past few months with much concern, chiefly because I fear that the agitation which ensued upon the return of Mr. Bradlaugh, and which is only now subsiding, has considerably impaired the power of the Church as a true witness for Christ.

We have passed through a great storm of passion, not the less human in its weakness and defilement because of incessant appeals to the Divine name. The Church, which had been sleeping, was caught unprepared, and in its panic the "thoughts of many hearts" were "revealed" when they might better have been withheld for reconsideration. Now, with the work before it the Church cannot afford to bear the responsibility of all that has been said and done in the name of Christianity since Mr. Bradlaugh's name has become prominent. Unholy passions do not become pure by being brought into a holy temple, and we have seen only too much of that wrath of man which worketh not the righteousness of God. If, therefore, it is the case that we are called as Christians to brace ourselves for new efforts against unbelief, it may be found that there are preparatory vigils to be kept and lustrations to be performed; and if it is difficult to see how this is to be done by any collective act, at least every man may purge his own conscience. If, as I believe many hold, Christ was dishonoured by the result of the Northampton election, the more need is there that He should be faithfully represented now. The spirit of devotedness to Him is not the spirit of partisanship; yet we have seen the cause of the Most High dealt with by uncalled champions in the temper of those officious agents of whom we have lately heard so much, and who, determined to win at any cost and by any means, have so managed as, in the end, to make void the election.

Let it be noted, then, first of all, that the Christian Church fairly cannot be held answerable for the outburst of materialistic vulgarity of which some interested supporters of Christianity made Mr. Bradlaugh's return to Parliament the occasion. It is not merely as a Divine and spiritual power that our holy religion commends itself to our countrymen; it is even more fully recognised as the most powerful civilising agency which the world has known. Its prevalence in a country makes government easier and property more secure. Consols are higher and rents fuller because a Christian education, however imperfect, is given to the youth of the country, producing order and habits of obedience. Devout men give thanks for this fact; profane men and unbelievers are equally sensible of its economical and sound value, and have been known to get angry and swear when the useful popular belief seemed to be endangered. To these are to be added a still larger class, the irreligious, or, at least, unreligious, who, although they may be glad that Christianity can clothe its awful sanctions in an attractive garb of history, poetry, or ritual, only prize it, after all, as a good working bugbear. Evidently Christianity is not answerable for the utterances of persons of this class concerning infidelity. Their interest is not that of the Church. They value religion as a ground of appeal to fear, and are the very men who, when in political life the Gospel is appealed to as a source of those humane principles which have given Christendom the freest and most beneficent governments the world has ever seen, are sure to raise a cry of Communism, or make some equally grotesque charge.

Further, it is to be noticed that large and influential classes in this country have a very positive vested interest in Christianity, irrespective of its character as a "power of God unto salvation," and this fact tells powerfully in times of panic. It is not meant that the feeling resulting from this fact is blameable in its place as a merely secondary motive, but it would be affectation to deny that we have heard the accents of a trades-union temper and of personal and professional irritation mingling with those of more disinterested concern in the lamentations of the last few months. There are towns and parishes where the influence for good of the appointed religious guides of the people has been utterly destroyed by their angry denunciations of those whom they should be bringing into the fold. With these injudicious advocates may be reckoned that large class of persons who conform to the Christian religion without a thought simply as the religion of their country, and feel a patriotic shock when it is suggested that it must stand or fall by its merits. With them may be reckoned, further, many who, sensible of the intrinsic value of Christianity, have not been accustomed to regard it as adequately guaranteed by its Divine origin, but have considered its maintenance by the State an essential condition of its permanence. That Christianity was the law of men's hearts and consciences would not satisfy them if it were not also "the law of the land," and upheld by privileges and corresponding disabilities. But the most significant, and, in some respects, most lamentable, cry is that which

has gone up from the great multitude of well-meaning, but bewildered Christians at the pretence of unbelievers to assert in the simple character of Englishmen their equality with Christians in political life and before the law. After what we have seen no one can doubt that in the eyes of very large numbers of our countrymen it is a virtue and a merit to have been born in a Christian country, and to have acquired by baptism a supposed right to bear the name of Christ. A sense of privilege enjoyed irrespective of personal desert, calling up thoughts of duty and responsibility, sobers and steadies the rightly-taught Christian; but the same sense of privilege converted by its possessor into a ground of asserted superiority is the Pharisaism which cannot enter the kingdom of God, and never has England seen a less restrained outburst of self-righteousness than that which we have this year witnessed in the House of Commons and in the newspapers.

I have now mentioned some of the features of the late agitation—such of them, that is, as deserve to be noted, lamented, and avoided in future. They are not recalled, however, as adequately explaining or even characterising the commotion itself. The diviner elements in all great movements are most hidden, and the profound and truly Godly sorrow of pious hearts at an event which was unquestionably a sign of the diminished authority of the Christian religion over some of our countrymen has had unseen observers, and been expressed in ten thousands of prayers which will yet draw down blessings from above. But practical ends are to be served by distinguishing sharply between the earthly and the spiritual elements of the manifestations called forth by the Northampton election. To mention only one of these. In his speech on the Burials Bill, Sir Richard Cross, late one of Her Majesty's Secretaries of State, expressed the hope that henceforward Christians of various communions would be found uniting against unbelief as a common foe. It is notorious, however, that the very unwillingness of some Nonconformists to treat unbelievers as political outlaws, and their determination to combat unbelief only with moral and spiritual weapons, has been denounced by numbers of the clergy as treason to Christ, and ostentatiously proclaimed as the reason of an irrevocable separation from them in matters of religious and philanthropic concern.

This, however, is a comparatively small matter. What I would submit to the consideration of our "men of light and leading" is, whether, now that the tumult of the Bradlaugh incident has subsided, the serious question of the progress of unbelief in this country should not be calmly considered on the broadest and most legitimate grounds. The danger may not be greater than before—I think it is not, and, moreover, that it comes from a quarter quite different from that to which so many eyes have been turned—but it is most apparent. I had hoped that some of those among us eminent by piety, learning, experience, and station, would come forward to give a healthful direction to public thought; but with the exception of Mr. Dale's sermon, admirable in view of its special purpose, I have seen nothing of the kind. Mr. Waterman has said: "The indifference of the Christian people to the terrible propagandism of infidelity is very serious and very general." This witness is true, and if I were in the chair of authority (if there is such a seat) I would rebuke them sharply. As far as writing goes, our scholars and divines are doing their duty. But they can only write—they cannot read books for us. My reading of Church history, such as it is, makes me apprehensive of some grave neglect of Christian duty. The growth of infidelity I have found has hitherto been a consequence and a sign of some unfaithfulness on the part of the Church. I should like to know the deliberate judgment of wise and good men of experience on the present state of religion among us. We profess to take wider views of duty than our fathers did, but have we held fast to their fundamental conception of religion as the life of God in the soul? We insist on the personality of true religion, and rightly, but in this relationship, is it the Subjective or the Objective person whom we exalt more and more? Is religion in no danger of dwindling into a form of self-culture, of which the divinest objects of revelation are but the ennobling accessories? Let these questions be accepted as they are offered, to use the language of lawyers, without prejudice. Then, again, is it not true that we give less time to solid reading than we did, and so lose influence and power? We are ready to give our money to the cause of God, but are we as willing to give our mind? That eminent master of thought, the author of the "Aids to Reflection," has written: "In our present state, it is little less than impossible that the affections should be kept constant to an object which gives no employment to the understanding, and yet cannot be made manifest to the senses. The exercise of the reasoning and reflecting powers, increasing insight and enlarging views, are requisite to keep alive the substantial faith in the breast." Another of his dicta is that "an hour of solitude passed in sincere and earnest prayer will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the school without them." Oh, that our Christian young men would believe these utterances of a man whom Mr. Goldwin Smith has styled "one of the greatest of English philosophers," and would exchange the enervating practice of dipping into the articles of this "Review" and that "Century," learning just enough to unsettle their belief, for the manlier habit of sustained and purposed thought upon worthy subjects. To our rightful leaders and guides I would further suggest, with the sincerest deference, whether there is not danger in needlessly complicating the evidences of religion, or, at least, of the existence of God by pointing the inquirer in this and that direction to sources of truth, the most convincing evidences of which are to be found within him. But I must enlarge no further, and making the importance of the subject an apology for the length of my remarks,

I remain, Sir, yours, &c.,

Kensington, Aug. 17.

T. W.

THE BURIALS BILL.

To the Editor of the Nonconformist and Independent.

SIR,—I do not see why you should call me and other clergymen "fanatical" for preferring your view of the Burials Bill to the Primate's. The Archbishop of Canterbury, who, not being a Dissenter, and never having had charge of a church or churchyard, can have no practical knowledge of the question, persuaded the House of Lords to pass this measure as a "settlement" which it is for the interest of the Establishment to accept. You and I know

better. You deny that it is a settlement at all. No one on your side will take it as such. The question with you is only whether to defeat the Bill or to pass it, and continue the agitation for a larger measure next year. In regard to our side you enumerate this Bill, with others from the same quarter, among the indications of speedy Disestablishment. You observe that "the principles on which the Church Establishment rests are being one by one assailed or abandoned by its own members—what is defended as a whole is practically surrendered piecemeal." I concur in every word of this, as well as in the remark further on, that "the Burials Bill is just now exerting a disturbing influence similar to the working of the Public Worship Regulation Act, weakening the parochial principle, and producing a call for the removal of the bishops from the House of Lords."

I believe this to be a very true account of the general feeling among the rural clergy and churchwardens, who are most immediately affected by this Bill. If any one, then, is to be called "fanatical," I submit it is those who delude themselves with a "settlement" which practical people know to be a mental hallucination.

Perhaps you think us "fanatical" for hoping to defeat the Bill next year, instead of suffering the larger surrender which you confidently anticipate. Well, we are all given to counting our chickens before they are hatched; but as neither you nor I can gain anything by delay, except through a more mature consideration of the question, there is surely no fanaticism in wishing for time to appeal to public opinion. The Archbishop and the House of Lords can hardly see all that you and we see in the present Bill. To this moment its provisions have never been in the least debated. They are practically unknown to the population chiefly affected. So little desire is there for them among those for whose relief they are designed, that some attendants at Nonconformist chapels have signed our petition against the Bill. I am convinced that in the villages there is a strong and general feeling against any other service than ours in the churchyard. This is not my opinion only, and I hope you will help us to put it to the test. There might be more of the wisdom of the serpent in making use of your strength in the House of Commons to pass the present Bill, and enlarge it next year. But I gather that you incline to the nobler policy. You cannot wish to take an unfair advantage of the Archbishop and the Lords, who have been so generous to you. You know as well as I do that they deceive themselves in supposing this to be a measure of peace. It is one of renewed agitation on your side, and of an irritation on ours, which at present has no existence. It means strife in every village and at every interment at which it is put in operation. No doubt these "disturbing influences" would hasten Disestablishment by making the clergyman's position absolutely untenable. But I am thankful to have known Nonconformist ministers of several denominations who would spurn Disestablishment itself at such a price. What is really "fanatical" is the attempt to override our conscience by yours, as when Mr. Bright sneers at "consecration," and reserves all his charity for the atheist. After all, the churchyards are more to us than to you. We are only where we always were; you are claiming what your ancestors never dreamed of. They were exercised by those other grievances that you refer to—the Act of Uniformity, the bishops' seats in Parliament, the Ecclesiastical Courts, &c. If it would suit you to take one or all of these in exchange for the churchyards, you will find many of us open to any fair offer. We are not in the least fanatical. We can be as generous as an archbishop—with other people's rights, if you let us keep our own.

I am, sir, your faithful servant,

Bedford, August 11, 1880. GEORGE TREVOR, D.D.

SCHOOL BOARDS.

To the Editor of the Nonconformist and Independent.

SIR,—Observing the controversy in your recent numbers on Board schools, I venture to send you the following as a proof of the working of such schools for nearly nine years, the time the Board has existed. This Board, says the *Pembroke Dock Gazette*, Jan. 22, 1880, commenced its duties with two British schools, which had been for some time previously carried on by a few Nonconformists, and, I should say, that previous to the establishment of the two alluded to, education was entirely neglected, except a national school, principally aided by Government. The number on the books of these schools in 1870 was 394. At present there are nine schools, managed by four masters, twenty-three pupil-teachers, and on their books 1,476 children; Government grant first year, £25 14s. The grant gradually increased until 1879, when it amounted to £797 15s., Science and Art Department, £18 4s. 6d., making a total for 1879 of £815 19s. 6d. These facts prove the efficiency of the teaching and general management.

The rates during this period have been—the first six years 2½d.—twopence fifteen-sixteenths in the pound; the last three years, owing to increased accommodation and repairs, 4½d.—i.e., fourpence five-eighths in the pound. The average for the nine years has not exceeded threepence and one-eighth of a penny in the pound, to cover all working expenses, interest on loans for buildings, and reductions of capital or loan.

Inquiring as to the results, I find that many of the boys (sons of labourers and artisans) have been successful in passing severe examinations for apprentices, for the dockyard, civil service, &c. Pupil teachers are becoming masters of large schools, the girls becoming mistresses and assistant mistresses, others in respectable situations. The only grumblers I have met with have been a few who had educated their children, another class who objected to mixing with children whose parents were poor (query, would those children in mixing in such schools have their morals impaired more so than in private schools?) another class, old bachelors, old maids, and childless people.

The general ratepayers willingly pay their rates for the purpose, feeling assured that the School Board rate is a far preferable one to the poor rate or county rates, so much of the latter being expended on prosecutions, &c. Those Board schools continuing under proper management will eventually be nearly free from the necessity of rate; the school pence and Government grant will cover all expenses so soon as the cost for buildings is paid off. The school buildings are an ornament to the country, and it must be a gratifying sight to see such substantial, well-ventilated buildings filling the country, and the gulls closing up—a true picture of Wales. Your columns could be filled with interesting facts, but I must forbear trespassing.

Pembroke, August 14, 1880.

TRUTH.

Literature.

A STUDY OF SHELLEY.*

The popularity of Shelley and his poetry is still greatly on the increase, if we may judge from the number of books and articles published on his life and works. The causes of this popularity are not very subtle, but lie chiefly upon the surface. They are to be found partly in the subject itself, and partly in the altered mood of public feeling and opinion since his death. The story of his life is romantic and even pathetic. In face and form he was beautiful, with an almost feminine tenderness, coming and going "like a spirit, no one knows when or where," as was said of him in Italy. Born an aristocrat, he was, by conviction, a Republican and Democrat; shy and retiring in disposition, he was ready and brave in the pursuit of his political objects, and in working out his social reforms. His early death has thrown a veil over his offences against domestic morals, and over a certain wilfulness of temper that was closely allied to fickleness in affection. His more ardent admirers speak of it as a love of changeableness, which is undoubtedly an important element in an artist; but with reference to his wives and friends was a less felicitous quality. Apart altogether from the man, there is a power of passion in his poetry which is irresistible, and which becomes the greater in proportion to the sympathy the reader feels for the objects towards which it was directed. Shelley's poetry, in its eloquent descriptions of the varying moods of the human spirit, its longings after an unattainable rest, its mystic religiousness of feeling, and its exquisite delineations of natural scenery, may excite the admiration of the most Conservative of politicians and the most orthodox of Christians. But its full power can be felt by those only who are in sympathy with the poet. The number of such is greater at the present time than those when he lived, or for some years after his death. There is a widely-spread feeling that our conventional morality is not a faithful expression of the eternal principle of right; that our social distinctions are too sharp and wide; that religion should rest less upon external authority than upon inward persuasions, the product of unknown spiritual forces; and that the ultimate source of all phenomena is indefinite and undefinable. The poetry of passion and of revolt is not without its exponents either in England or in France. Amongst us Swinburne, and across the Channel Victor Hugo, exert an influence which cannot be described as altogether healthy, but amongst its effects must be reckoned an excitement of interest in the works and life of Shelley.

In the volume before us "an attempt" is made "to contribute something towards . . . a philosophical study" of Shelley's poems. But as these are sometimes unintelligible without a knowledge of their writer, Mr. Todhunter has very wisely prefixed a study of Shelley himself, or, as the first chapter is headed, of "the personality of Shelley." This is not a biography, but a psychological and philosophical inquiry. What was Shelley? What were his opinions? These are the questions asked and answered. We confess in the outset that there is much in this essay with which we cannot agree, though there is nothing in it which is not very charming in style and stirring in its enthusiasm. Mr. Todhunter is not content with placing Shelley amongst the poets—he insists that he shall rank with prophets; he speaks of him as more than human, as a "half-feminine Lucifer newly fallen from heaven." The following passage exhibits this view, and will serve as an example of style:—

There is something weird and strange in his personality, something remote from our ordinary humanity, which seems to place Shelley in the rank of angelic existences rather than of ordinary men. His very appearance, as described by those who knew him, gives one the idea of a being of some upper sphere who had got astray upon the earth. His small head, with its bright curls, and star-like blue eyes, eagerly gazing into infinity, seemed to be bent forward by the wind of his spirit, which drove him before it perpetually. The graceful awkwardness of his gait must have been like that of a creature accustomed to flying, which had lost its wings or foregone their use—a Botticellian angel just alit, and feeling the rough earth strange walking for feet whose wont it was to "trample the dim winds."

The general features of Shelley's character are described in the words of Mr. Symonds, taken from his recent sketch in the series of *English Men of Letters*. We presume that Mr. Todhunter had not seen Mr. Stopford Brooke's introduction to the *Golden Treasury Selections* from Shelley's poems. The lines followed by the two authors are in many directions identical. Mr. Stopford Brooke, from obvious reasons, writing in a more chastened tone of Shelley's attitude towards religion and morality. On this latter subject Mr. Todhunter is apt to be somewhat confusing and somewhat vague. He speaks of the "small domestic pieties," and of "all

* A Study of Shelley. By John Todhunter. London: C. Kegan Paul and Co.

the domesticities," as knocked about by Byron, but revealed by "the sheet lightning or the aurora" of Shelley, so that "the superstitious cross themselves in terror." Whether among the domestic pieties are reckoned marriage and fidelity to its vows, we do not know; Shelley's treatment of Harriett is spoken of as a deviation "from the beaten track of the morality of the day," as though there were other tracks equally sacred, but not conventional. On the cognate subject of Shelley's religion, our author writes with greater explicitness, and with exceeding beauty and truth on the subject itself. We wish we had space to quote two pages (14 and 15) on the power of the imagination as exercised in poetry and religion. The term is equivalent in meaning to that of "faith" in Wordsworth's "Excursion," and elsewhere; and its actual functions belong essentially to the faith of Christianity defined as the "evidence of things not seen." A few lines will show this. It "seizes upon the subtlest hints conveyed through the senses, the most delicate movements of desire, on all that the reason rejects as too impalpable for its chain of evidence, to build the soul a home whose foundations may be fixed upon solid fact, while its pinnacles and towers reach upward into the sky of the ideal." It matters little whether we supply as the subject of that sentence the word "imagination," as Mr. Todhunter does, or "faith," as we should do, the application will be identical. So far as Shelley's religion is concerned, the first question is, Did he believe in God in any sense in which the word can be used? or, Was he, as he himself said, an Atheist? A reader of his poetry will not find himself dependent for an answer to these questions on any critic. In this case, as in most others, Shelley is his own interpreter. If words have any meaning, the following express a belief in God, and they are his words in the "Adonais":—

That Light whose smile kindles the universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing curse
Of birth can quench not, that sustaining Love
Which, through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are minus of
The fire for which all thirst, now beams on me,
Consuming the last clouds of cold mortality.

This Light, Beauty, and Love Shelley refused to identify with God in the ordinary acceptance of the term; he refused to give to them a personality in which to reside, and he considered it "infinitely improbable that the cause of mind—that is, of existence—is similar to mind." For these and other reasons we may most conveniently place him amongst the Agnostics of the present day. Mr. Todhunter suggests a comparison between Shelley and Mill, who, as he says, "may almost be called a prose Shelley, having something of the same simple, intense ethical nature, though with a more circumscribed intellect." The comparison is something more than ingenious, though J. S. Mill was so little understood generally that it will probably be thought to be nothing more. The following strikes us as being as true as it is subtle:—(Mill had) "that candour of soul which makes truth the most attractive thing, though it be but another name for despair."

We have paused on the introduction to this volume, because we regard it as the most valuable portion of it. The analysis of the works which fill the following chapters is what every student of poetry should make for himself, especially where the leading lines are laid down, as in Mr. Rossetti's introduction. Nevertheless, expositions of this kind are not without their value, as they enable us to compare our own estimates of the work with those of others. The object of this book is to introduce the larger works of Shelley to the general public, hence what might otherwise seem to be undue emphasis on these poems is explained and justified. This would have been understood and received appreciatingly, but for a slight instance of contempt with which the general reader is treated in the chapter on "Minor Poems." "The Cloud" is, and has ever been, a great favourite. Mr. Todhunter thinks it "is just the kind of poem to be popular in a 'Golden Treasury,' where readers might get it by heart, and fancy they knew Shelley." Again, in the "Hymn to Intellectual Beauty," where the ordinary reader of poetry, who has not broken with the faith of his fathers, feels that he is in the region of a real biography and an uncontradicted belief in God, Mr. Todhunter seems a little irritable that Shelley's religious belief is so definite. The poet, he tells us, "tantalises us with one of those passionate appeals to an abstract personification, which seems to imply that he believes in some veritable Spirit—some personal vital force in operation behind the mere phenomena of the visible world." The impression which this volume makes upon us is of a very varied kind. There is much to excite doubt, even denial; but, on the whole, pleasure largely predominates. Whatever is ob-

scure in Shelley's poems is explained so far as it can be. The spirit of revolution and of liberty is felt as living and breathing through these pages, and the whole personality of the poet stands out from his work as vividly as his daily and domestic life appears in the pages of "Trelawney," and this is unquestionably a great gain.

CARDINAL DE RETZ AND THE POPE.*

THE episode of the *Cardinalate* is one of the most amusing in the life of de Retz, but it is not the only one which deserves to be noticed, and we shall, under the guidance of M. de Chantelauze, endeavour to describe the clever, but unprincipled, ecclesiastic in his diplomatic career at Rome. The memoirs which he has left are provokingly silent on this subject; and, as a matter of fact, if we had no other evidence, we should know absolutely nothing about the last twenty-four years of the Coadjutor's life, his desperate struggle with Mazarin, his journey in Holland, his reconciliation with Louis XIV., his final retreat at Commercy, and his death. It is useless wasting time in conjecturing why de Retz terminated his autobiography in the abrupt manner which characterises it; let us rather rejoice that the records of the French Foreign Office contain a rich harvest of documents illustrating his wonderful abilities as a diplomatist, and thus enabling us to make up in a considerable degree for the silence of the memoirs.

M. de Chantelauze begins his volume by a short survey of the Cardinal's doings after his return from exile and the death of his great adversary, the Prime Minister; he had completely abandoned the revolutionary line of conduct which had won for him so unenviable a notoriety; and the very circumstance of his struggle with Mazarin, by bringing out his qualities as a clear-headed, energetic, and intelligent diplomatist, recommended him to the notice of the *Grand Monarque*. Louis XIV. was too prudent to bestow upon the Cardinal de Retz the title of ambassador, envoy, minister-plenipotentiary, or even simply protector of the French ecclesiastical interests at Rome. The old leader of the *Fronde* must pay the penalty of his juvenile delinquencies by consenting to serve his King and his country in a kind of subordinate position; he did so, and the various missions entrusted to him were crowned with the most brilliant success. When the famous incident took place of the affront given to the Duke de Créquy by the Pope's Corsican body-guard, not one of the Ministers of Louis XIV. could induce Alexander VII. to apologise suitably, and de Retz alone discovered the means of obtaining the necessary reparation. In 1665 the same Pope fulminated a bull, in which he maintained his absolute infallibility. Fortunately Gallican theories were then prevalent; Bossuet, and some other divines delegated by the Sorbonne, censured the Papal document, and the Paris Parliament issued a decree forbidding its circulation in France. Such a step would have certainly led to fresh difficulties between the Holy See and the Court of Versailles had it not been for the dexterity of Cardinal de Retz. By dint of perseverance and of ingenious coaxing he managed to persuade Alexander VII. that the bull had better remain a dead letter, and be consigned to oblivion amongst the Vatican archives. His correspondence with de Lyonne on the subject, giving an account of his interviews with the Pope, is extremely curious, and M. de Chantelauze places it, in point of wit and humour, on the same line as Pascal's "Provincial Letters."

Another circumstance with reference to which the Papal See had always been inclined to encroach was the creation of cardinals. Two hundred years ago, as well as now, these dignitaries of the Church were almost all Italians; here again, de Retz interfered on behalf of France, and composed a memoir, still regarded as a model of learning, in which he proved that this species of monopoly was a direct violation of the decrees laid down by the Council of Trent, and that, with the view of securing the due representation of the universal Church, the Cardinals should be indiscriminately selected from every nation in Christendom. Finally, it is not too much to say that, if the French King's candidates were appointed to the Papacy in the conclaves which elected Clement IX., Clement X., and Innocent XI., it was entirely owing to the skill and energy of Cardinal de Retz. We have thus given a kind of summary of the various incidents related in full by M. de Chantelauze; in fact, this gentleman's excellent volume is a contribution to the history of the French Church during the reign of Louis XIV., quite as much as a chapter is the biography of the Coadjutor, and the following appreciation of this wonderfully clever man was endorsed, not by his fellow countrymen alone, but by the Italian clergy:—

Questions of civil and of canon law, questions of history

* Le Cardinal de Retz, et ses Missions Diplomatiques à Rome, d'après les Documents inédits des Archives du Ministère des Affaires Étrangères. Par R. Chantelauze. 8vo. Paris: Didier.

and of theology, Cardinal de Retz kept au courant of them all, as much as any diplomatist of the age, although he was naturally very lazy. He knew thoroughly several languages, for instance, both classical and modern Greek, read Hebrew without any translation, was familiar with Italian and Spanish, to say nothing of Latin, which he wrote as purely as any of the scholars of the age of Leo X. *Questo gran cervello!* exclaimed one of the Cardinals, alluding to the versatile talents of de Retz.

M. de Chantelauze has devoted a separate chapter (by no means the least interesting in the work) to the relations between Queen Christina of Sweden, then settled in Rome, and our hero. Always fond of the society of ladies, and having numbered amongst his fair friends the Duchess de Chevreuse, Madame de Longueville, the Princess Palatine, Madame de Sévigné, Madame de Guéméné, and Madame de la Fayette, the Cardinal de Retz could not help being fascinated by a person whose character was made up of the strangest contrasts, who, after abjuring the Protestant faith, had turned into a very faint-hearted Romanist, and who, writing to her confidant, Mademoiselle de Sparre, said, "Everything is vanity, as Solomon declares, and we should all lead a happy life, eating, drinking, and singing." By turns haughty and almost too free, honest and yet full of dissimulation, suspicious and confiding, kind and cruel (witness the murder of Monaldeschi), Christina was what we should call now a *strong-minded* woman, and to tell the real truth, she had no sooner abdicated than she regretted the loss of her regal dignity; at any rate, she did not, like Charles V. of Spain, bury herself alive in solitude, but on the contrary, transformed the Palazzo Farnese, which her godfather, Alexander VII., had bestowed upon her, into a veritable abode of taste, art, and intellectual enjoyments of every kind. It was there that the Cardinal spent the time which was not taken up by his diplomatic occupations, and he must have often laughed heartily at the tricks which her majesty played upon the *monsignori*, nay, upon the Pope himself, to the great scandal of the whole city of Rome.

BRIEF NOTICES.

The Thirty-nine Articles of the Church of England: An Historical and Speculative Exposition. By the Rev. JOSEPH MILLER, B.D. Vol. II. Part I. Article VI. (London: Hodder and Stoughton.) The able author of this volume has evidently undertaken a task, the magnitude of which he failed to realise at starting. The work seems to increase so much under his hand that there is no knowing "whereunto it will grow." Here is the second volume, and the author gets no further than Article VI. Surely we may suggest to him that though "art is long, time is also fleeting," especially fleeting in this nineteenth century of ours. Taking the present volume by itself, however, we have formed a high estimate of its value. Article VI., dealing with the canons of Scripture, enables the writer to traverse the subjects of inspiration, authenticity, hermeneutics, Biblical theology, and "false theories of canonicity," which he does with great breadth of view, and yet firmness of footing. Within the compass of so small a volume it was, of course, impossible to give anything save the briefest summary of these great subjects, but we are bound to say the author has succeeded beyond our expectations. In some points we may not agree with him, and some of his statements we might challenge, but he has produced a work which might do considerable service as a text-book on the canon of Scripture. For those who wish to have a clear and concise idea of the leading German Rationalistic views alongside those of a liberal orthodoxy, we know of no handier book than this.

The Epistle to the Romans. Edited by the Rev. H. C. G. MOULE, M.A. The latest issue of the "Cambridge Bible for Schools" falls not a whit behind its predecessors in point of scholarly handling and adaptation to the end in view. The notes, brief and to the point, embody the latest results of the best Biblical criticism, while the amount of information the editor has succeeded in cramming into the introduction, without making it either heavy or pedantic, is simply astonishing. Ministers, with limited leisure and incomes, will search far before they find a commentary on the Romans better adapted for their purpose than this little manual.

The King of Kings and Lord of Lords. By ROBERT NELSON. (London: S. W. Partridge and Co.) We have failed to understand the *raison d'être* of this book, what the author calls "an attempt to trace the Divine records of His (Christ's) life on earth and His reign in glory." His "Life of Christ" is readable enough despite a tendency to wordiness and sermonising, but we are not conscious that it supplies any felt lack in our literature, or even presents the facts of the Gospel history in a new light. As for the latter part of the book, which attempts to set forth "an approximation to the order in which events yet future are likely to occur" by an exposition of the mysteries of the apocalypse, we confess that we have not been able to find in it anything satisfactory from an expository point of view. We have no space to discuss the author's views were it even profitable to do so, but that our readers may know something of the position he takes up, let us say that in his opinion the Jews will return to Palestine, erect a temple, and be saddled with an impostor-king before the opening of the "seals" of the Revelation, and the consequent pouring forth of the judgments.

The Divine Forecast of the Corruption of Christianity a Miraculous Evidence of its Truth. By the Rev. EDWARD HUNTINGFORD, D.C.L. (London: Bickers and Son.) The purpose of this brochure is to prove that "the corruption of the Christian Church in the Roman Empire, the destruction of that Roman Empire, the revival of another modern image of it (Catholicism), the growth and establishment, at the time of that revival, of the most remarkable hierarchy which has ever been seen on the earth, and then, finally, the destruction of that hierarchy by those very powers who long supported it, and were in a measure identified with it," are facts which were foretold in the 13th and 17th chapters of the Revelation, and that the

fulfilment of the prophecy is a miraculous evidence of its truth. The author, who has evidently made the subject a special study, writes in a calm and forcible manner, marshalling his arguments with considerable skill. Those who care to follow out this line of Scripture study would do well to read Mr. Huntingford's temperate little volume.

The Teacher's Parables. By SPENCER MURCH. (London: W. B. Whittingham and Co.) The aim of this book is to present an exposition and a chronological arrangement of the Parables of Jesus, the Christ and Lord, illustrative of His Kingdom of Grace, in its nature, laws, and results; but we see little to commend it. The tabulated arrangement of the parables may possibly be helpful and suggestive to some, but the exposition is meagre and disappointing, while the "characteristics" of the parables, which he writes in italics after his exposition, are either inadequate or far-fetched.

Steps to Faith. Addresses on some points in the Controversy with Unbelief. By the Rev. BROWNLOW MAITLAND, M.A., author of "Scepticism and Faith," &c. (London: Society for Promoting Christian Knowledge.) Mr. Maitland is too well known as a forcible writer on Christian evidences to need any special commendation from us. It will almost be sufficient to mention the subjects of the seven addresses contained in this little book to show its nature and scope: "The Argument from Design," "Belief in a Fatherly God," "Evolution and Man," "The Relation of Miracles to Faith in Christ," "Prayer and its Difficulties," "The Prophetic Character of the Old Testament," and "The Progressive Character of Revelation." The author does not encumber himself with words, but goes straight to his mark, writing with much freshness and vigour. A better book could hardly be found to place in the hands of young men whose minds have been disturbed by the sceptical teachings of the day.

An Exposition of the Psalms, Considered as being Exclusively Applicable to Messiah. By the Author of "Diatessaron." Two Volumes. (Aberdeen: A. Brown and Co.; London: Snow and Co.) The anonymous author of these volumes cannot be complimented on his critical faculty. To affirm that Christ and His apostles held that David alone was the author of all the Psalms simply because our Lord quoted His words from the 110th Psalm, and Paul from the 69th, is nothing short of absurdity; but this is what he does in his "Introduction." Scarcely more rational is the statement, which he makes in the most dogmatic manner, that the Psalms from beginning to end have exclusive reference to Christ, because, forsooth, David says in the 45th Psalm, "I speak of the things which I have made touching the King." Starting with such an hypothesis, it could not be but that much of his exposition is forced, uncritical, visionary, and misleading. This is the more to be regretted, as the author seems to possess not a few of the necessary qualities for a writer on the Psalms. Well versed in Scripture, devout and reverent in spirit, experimental and practical in his teaching, he writes nervously and clearly, so that his pages are easy and pleasant reading. We should like to meet with the author again when we could give his work unqualified commendation.

The Christian Preacher. Yale Lectures for 1879-80. By HOWARD CROSBY. (London: R. D. Dickinson.) 1880. In spite of all the treatises on homiletics and the pastoral office that have been published, the ever-changing life of the people, and, consequently, of the requirements of the preacher, demands fresh utterances on the subject from the lips of men who have obtained eminence in the pulpit. Hence the great success of the Yale Lectures, all of which have been delivered by preachers of world-wide reputation. Chancellor Crosby has had large experience both of men and of churches, and his words, therefore, are entitled to weight and consideration. We have read his lectures with great interest. In a few points we entirely disagree with him; but he says many necessary things both wisely and well, and preachers who have had many years experience, as well as those now in training, will read his pages with profit. We heartily commend these lectures to all who are careful to make themselves workmen that need not be ashamed.

Youthful Nobility: The Early Life History of Gotthilf and Frederika; their Childhood, Youth, Marriage, and Maturity. (London: J. Kempster and Co.) This is a translation of a story which has been deservedly popular in Germany, and cannot fail in its English dress to fascinate its youthful readers. Gotthilf, the child of wealthy people, was driven from his home at the tender age of eight by the calamity of war, and adopted by a forest official. His master's Bible, which he managed to carry with him, became his constant companion and helper. Its precepts enabled him to live nobly in the midst of very trying circumstances, and finally to obtain the rewards of honour. The story is well told, and it abounds in touching and tragic incidents.

The Gospel Wall; or, Lessons from Nehemiah. By W. P. LOCKHART, Liverpool. (London: J. Nisbet and Co.) All that the author claims for his work is that it is "a humble attempt to gather up some simple lessons, especially for Christian workers, from a portion of God's Holy Word which is often overlooked." We are bound to say, however, that he has accomplished his task in a most striking and successful manner. The lessons, which are essentially appropriate to the times, are put clearly, cogently, and effectively. The author has done well to publish them, and we sincerely wish them the circulation they deserve.

The Stepping Stones: An Allegory. By the Author of "Flower and Fruit." (London: Kerby and Endean.) To some this attempt to describe the plan of salvation by an allegory will, no doubt, commend itself; but we cannot say that we think the author succeeds in making the truth more apparent. He evidently is somewhat doubtful himself, for he adds an explanation, "lest any complication in the metaphors should at all obscure the spiritual meaning." Imagine "the immortal dreamer" feeling a necessity to affix an explanation to the "Pilgrim's Progress," lest any complication in the metaphor, &c.! Evidently allegory is not our author's forte.

Israel's Iron Age; or, Sketches from the Period of the Judges. By MARCUS DODS, D.D. Fourth edition. (London: Hodder and Stoughton.) 1880. We are glad to meet with this work in a fourth and cheaper edition. Having already expressed our high opinion of these sketches we need say nothing more than that if our young ministers were to take them as models of Old Testament exposition they would add considerably to the freshness and breadth of their pulpit ministrations.

Lenten and other Sermons. By HENRY W. BURROWS, B.D., Prebendary of St. Paul's. (London: W. Wells Gardner.) These sermons, ranging over a considerable variety of subjects, read well on the printed page, and are likely to do good to those unable to attend a place of worship. They are not only short, and written in a simple, chaste style, but they are characterised by not a little freshness, spirituality of tone, and practical application to the needs of every-day life.

THE BURIALS BILL.

DEBATE ON THE SECOND READING.

In the House of Commons, on Thursday, on the order of the day for the second reading of the Burials Bill, Mr. O. MORGAN said he sincerely trusted that this measure was destined to end a painful and a prolonged controversy. Anyone who had studied the rise and progress of that controversy would agree with him in thinking that if this question was to be settled at all, it could only be settled on the lines of this Bill. For what was the state of things with which they had to deal? By the common law of England, which no one, he thought, had ever dreamt of altering, every parishioner was entitled to be buried in the parish churchyard. It was said if this was a civil right, then it was subject to the condition that the Church of England service should be read over the remains. He did not think that was a very accurate way of stating the law. In the case of unbaptized persons and in the case of suicides, the law did not permit the performance of any religious service whatever. Let him quote a case which did happen in the county in which he resided. It was the case of a man who had all his life not only kept outside the Church of England, but had been in open and avowed hostility to that Church. He never crossed the door of that Church; on the contrary, he worshipped in the little Baptist chapel. The man died, and then the Church of England came down on him, and said, "If the man was to be buried in the churchyard, he must be buried as a Church of England man," and to his relatives the Church said, "You all must appear at the grave as members of the Church of England." He asked the House, was that not a grievance? Was it religious liberty? Was it consistent with the barest modicum of religious toleration? Was such a state of things allowed in any other civilised country? From a return dated the 12th of June, 1877, it appeared that there were in England 14,066 churchyards, as against 639 cemeteries. Of these 14,066 churchyards, 12,500 were open. If they took Wales, the results were still more startling. In Wales there were 1,016 churchyards and 26 cemeteries. Of the churchyards, 43 only had been closed, leaving 968 still open. He believed the Nonconformist population in Wales was roughly estimated at 900,000; and if they took from that those who lived in the urban parishes, and therefore were furnished with cemeteries, it would be found that the number of persons in Wales alone affected by this grievance was something like 600,000, or nearly one-half of the whole population of the whole Principality. Yet this was what was called an infinitesimal grievance. In tracing the history of recent legislative attempts to settle the question, Mr. Morgan referred to the Bill brought in by the late Government, "the provisions of which were only elucidated to preserve a clerical monopoly," and to Mr. Martin's Act, which "treated Dissenters as if they were infected persons," and which was practically a failure, having only been brought into operation in about half a dozen cases. The member for North Shropshire (Mr. S. Leighton) now proposed to throw open churchyards to all classes. If that meant parochial or public churchyards, it was all very well, but if he meant to invade private churchyards, whether belonging to Churchmen or Nonconformists, a more Communistic proposal was never made. Every proposal previously made having been a failure, was it not time to revert to the proposal that had been made for so many years? There was the civil right of interment entangled with an ecclesiastical condition. Both could not be retained, and as the right could not be done away with, they must do away with the condition. That was the principle of the Bill of which he was now moving the second reading. The objection to the Bill was partly based on sentiment, partly on the proprietary rights of the clergy. In cemeteries no such reasoning applied, because they were always vested in burial boards. The result of the construction of those cemeteries was shown by a return which had been laid on the table. The total number buried in the consecrated parts was 45,918, in the unconsecrated parts 37,908. That was not a great disproportion, but if they took particular cases the disproportion was astounding. He would mention but two. In the City of London Cemetery the number buried in the consecrated ground was 4,503, while in the unconsecrated ground the number was 1,024; but in the case of the East London Cemetery the number buried in the consecrated ground was 1,692, and in the unconsecrated ground the number was 5,150. Well, they knew that the members of a family did not always belong to the same Church, frequently did not belong to even the same creed, and it, in consequence, often happened that the father could not be buried with his child, the husband with his wife, and thus the law led to the separation of those who ought not in death to be divided. (Hear, hear.) He had recently seen a letter in the *Times*, signed "A Sufferer," which showed the absurdity of the present state of things. The writer said that his first wife was a member of the Church of England, and had been buried in consecrated ground; his second wife was a Roman Catholic, and had been buried in a Roman Catholic burial ground; he was himself neither a Churchman nor a Roman Catholic, and could not, therefore, be buried with either; and he complained of the hardship of having to purchase a third grave, adding that it had been pointed out to him that his proper course would have been to have married two Nonconformists. (A laugh.) That, as he said, reduced the matter to a positive absurdity. (Hear, hear.) Her Majesty's Government thought that the simplest and most practical way of getting out of the difficulty was to give the clergyman the power to perform the service of the Church of England in the unconsecrated parts of the cemeteries, and, on the other hand, to give to the Nonconformists the power of having their services performed in the consecrated parts of the cemeteries. The House of Lords, however, in the progress of the Bill, did a thing which he thought they could surely not have meant to do. They struck out the clause giving the Nonconformists power to have their services in the consecrated portion of the ground, but left in the Bill the power of the Church clergyman to read his service in the unconsecrated part. In committee he would endeavour to restore this part of the Bill to its original shape, with, he trusted, the assent of the House. (Ministerial cheers.) Another amendment adopted by the House of Lords excluded the operation of the Bill whenever there was in the parish a cemetery containing unconsecrated ground. It would seem at first sight that that was not a very objectionable provision, because in most cases where there was a cemetery, it was because the parish churchyard, being full, was closed. But he considered that the real object of the amendment was simply to enable Churchmen to agitate for the construction

of cemeteries to be paid for out of the rates, and, in point of fact, an agitation had already begun to buy the Nonconformists out of their rights in the parish churchyard at the cost of the ratepayers. (Hear, hear.) If that provision was allowed to remain, there was hardly a parish now without a cemetery in which an agitation would not be carried on for the construction of sham cemeteries. It would involve this consequence, too, that one burial law would be applicable to parish A and another to parish B, and not only that, but this further objection, that in parishes where the cemeteries were not full, one law would prevail, and in parishes where they were, the old law—that is, the present law, would apply to the parish churchyards. He did not hesitate to say that rather than pass a Bill in which that amendment was incorporated, he would tear it up altogether. (Ministerial cheers.) In committee, therefore, it was his intention to move that that amendment should be expunged. (Cheers.) The first clause of the Bill contained its principle, that notice might be given to the incumbent that a burial would take place in the churchyard without the rites of the Church of England. The second clause regulated the giving of such a notice in the case of paupers. Two clauses following referred to arrangements for hours of burial. By the fifth clause the person at present entitled to fees received them still, because the fees were not paid for the service, but for the breaking of the ground. As the Government did not propose any rate or other means for enabling the incumbent to keep up the churchyards the provision was necessary. The sixth clause provided that burial might take place either without any religious service or with such Christian and orderly religious service at the grave as the person responsible for the funeral should think fit, and it provided that the word "Christian" in the section should include any religious service used by any Church, denomination, or person professing to be Christian. He knew the objections which had been raised to this clause. He was told that while he had been for the last ten or twelve years contending for the civil right of interment, he was now only taking away one religious condition in order to impose another. The number of persons who would wish to be interred in rural parishes with non-Christian service would be infinitesimally small. On the other hand, there would be a strong party opposed to non-Christian interments. (Cheers.) He believed that the striking out of these words would be fatal to the Bill, and he would ask if it was worth while now to let the Bill fall to the ground. (Hear, hear.) As far as what might be called the clergymen's clauses were concerned, it had been provided that clergymen should be entitled to perform the burial service in unconsecrated ground—it was very doubtful whether they had such power at present—on condition that Nonconformist ministers should have a reciprocal power as far as consecrated ground was concerned. As the law stood a clergyman could not perform religious services on excommunicated persons, unbaptized persons, and those against whom there was a verdict of *felo-de-se*. If this Bill passed the number of unbaptized people who would be buried by the clergy would be enormously diminished, because the ministers of other denominations would bury them. It was very hard that a little child, through the carelessness of its parents, should be buried without any religious service. It was shocking. (Hear, hear.) The matter was laid before Convocation, and a service was prepared to be read over excommunicated and unbaptized persons, and those who laid violent hands on themselves, a service that he would have no objection to have read over himself. The 16th clause applied to the Channel Islands, and the Isle of Man; but in the Isle of Man they had got a notion that the House of Keys ought to do it themselves without any interference by "the adjacent islands of Great Britain and Ireland." (Laughter.) That was the whole of the Bill. The question that occurred to him was, if it were passed to-morrow, what possible injury could it inflict on any human being? It certainly could not injure the Church congregations, because care was taken to prevent the services under this Bill from clashing with services under the existing Act. It was said, indeed, that the donors who had given their land for the construction of churchyards would be injured in so far as their property, given for one purpose, would be directed to another. (Hear, hear.) He was totally unable to follow that argument. In the first place, where was the diversion? There was not a single purpose for which the land in question was given which would be invalidated or interfered with by the Bill, so that the precedents drawn from the Endowed Schools Acts and similar Acts were in no way in point. But the question might be put upon a broader ground. The law of England recognised no right on the part of any person who had once given his land for a public purpose, or, to use a legal phrase, had dedicated it to the public, to object to any change which Parliament might think fit to make in the objects for which it was to be used. Those donors might, if they had thought fit, have done what those who had given their land to private religious denominations had done—that is, they might have given their property to private persons upon trust, to be used only in accordance with the rubric of the Church of England, and unless the Communistic proposal of the hon. member for North Shropshire (Mr. S. Leighton) were adopted, they might do so still. But they could not blow hot and cold. They could not treat the Church of England on the one hand as a national institution and on the other hand as a private sect. (Hear, hear.) And, if they adopted the latter course, he warned them that they would be doing more to disestablish the Church of England than all the Burials Bills that ever were invented. For the surest way to disestablish the Church was to begin by denationalising it. Then it was said, you ought to have some regard for the feelings of the clergy, which would be wounded and lacerated by the knowledge that those services, which they were not even called upon to witness, were being enacted in the churchyards. One right rev. prelate had actually gone so far as to compare the mental anguish of these unhappy gentlemen with the tortures of the early Christian martyrs, whose bodies were torn and mangled by the wild beasts in the circus or the arena. He thought the best rebuke to these rhetorical exaggerations was given by one who had always been listened to with respect in that House, the late Mr. Roebuck. Mr. Roebuck, adverting to this dislike on the part of some people to see Dissenting ministers in the churchyard, said this:—"Now I regret such a feeling towards one's fellow-creatures. In my opinion it is much to be desired that such people should be taught to have right feeling and to act like Christian men; to feel for people in affliction and seek to soothe their sorrow rather than to entertain narrow-minded prejudices against them. Would it not be more in accordance with Christian feeling that the relatives and friends of the dead should be allowed to be soothed in their sorrow and gratified in their feelings by the man to

whom they had been in the habit of looking? Sir, let us get rid of the narrow-mindedness which opposes this Bill." (Hear, hear.) It might be said that it was too late in the Session to debate such a question. But if ever there was a question which was ripe for settlement it was this. Why, it had been debated for nearly a quarter of a century, through more than a thousand pages of Hansard! He doubted whether even the ingenuity of his right hon. friend who had charge of the opposition to the Bill could contribute anything new to the discussion. Take, for instance, their old friend "the thin end of the wedge." (Hear, hear.) Gentlemen opposite were never tired of telling him that if the Nonconformist ministers got into the churchyard, they must get into the church, because the church and the churchyard were one. He could only answer, as he had done before, that they were not one. The church was a place set apart for the performance of a particular kind of religious service; the churchyard was a place set apart for the interment of the dead—not necessarily with any religious service at all. But there was this further difference between the two. The use of the church was optional; the use of the churchyard was not optional. To him it seemed that the argument was as dangerous as it was illogical, for he had yet to learn that it was the part of a skilful general to imperil the safety of an entire fortress upon the defence of what was admittedly an untenable outwork. Would it not be wiser, as well as more generous, to follow the counsels of the acknowledged leaders of the Church, of the Archbishop of Canterbury—a prelate to whose courageous and generous advocacy of the Bill he wished to bear his hearty testimony, who declared that he would not be a party to refusing to men that which was just because there were some among them who wanted more; of the Bishop of Manchester, who advised the Church not to entrench herself within rights and privileges which were never generous, and had now become intolerable. There was one other argument against the Bill to which he supposed he ought to refer. It had been said—it was still said—that, notwithstanding the stringent, some people thought unnecessarily stringent, safeguards by which the Bill was fenced in, there would be those who would take advantage of its provisions to desecrate the churchyard by unseemly alterations, and would seize upon the interment of their nearest relations as a fitting occasion for insulting the clergyman and his church. And he deeply regretted to see that the Lower House of Convocation—offering in that respect a striking contrast to the Upper House—had lately passed a resolution protesting against the Bill as an act of dishonour to Almighty God. He could hardly trust himself to answer such insinuations. In his judgment they were a calumny—a libel not only upon Nonconformists, but upon Englishmen. (Hear, hear.) Why, the very law which they were seeking to introduce into England had existed in one form or another in Ireland for generations—in Scotland for centuries. Would anyone dare to say that the churchyards of Scotland and Ireland had been desecrated by scenes which had brought "dishonour on Almighty God?" (Hear, hear.) But they need not go to Scotland or to Ireland. They had the experience of their own cemeteries, which had been established for more than thirty years, and in which millions of persons had been buried, and they had, too, the concurrent testimony of every person who had anything to do with those services that the burials in the unconsecrated parts had been conducted with at least as much solemnity, with at least as much decorum, with at least as much religious feeling, as in the consecrated parts—some people said a great deal more so. But he denied that it was necessary to appeal to experience in such a matter. They had a better and surer guide to appeal to than even experience—the unerring instincts of the human heart. (Hear, hear.) He would ask leave to read a sentence from a speech of one of the most distinguished members of this very House of Convocation, one of the most large-hearted as well as large-minded men who had ever adorned the Church of England—the Dean of Westminster. (Hear, hear.) Referring to those taunts he had said:—"These occasions—the most solemn in human life—are exactly the occasions on which the common principles of belief and the common principles of humanity come most visibly to the front, and the common principles of religious belief and the common principles of humanity are most fully vindicated on the most solemn and serious occasions of our life—"

"Tears waken tears and honour honour brings,
And human hearts are touched by human things."

He would only add, he believed, that when the Bill had been a few years—aye, a few months—in operation all these dismal forebodings would vanish like the phantoms of a diseased imagination, and men would reflect with amazement that so small a concession should have awakened such grave and such groundless apprehensions. (Hear, hear.) In introducing the Bill he had endeavoured to avoid all irritating topics, and he hoped and believed that the debate would be continued in the same spirit, and that the progress of the Bill might be arrested by no vexatious or unnecessary delays; for he could not but feel that the time had come when men of all parties and of all opinions were sincerely anxious that the curtain should fall upon this painful and protracted conflict; and it was for that reason that, in asking the House to read the Bill a second time that night, he ventured for once to appeal not merely to the drilled forces of a party majority, but to that higher and nobler sentiment which prompted men to feel for sorrow and suffering—for the bereaved mother and the orphan child, for the poor widow in her lonely home—and which he felt sure, would no longer refuse to the little knot of village mourners the only boon they asked—to be allowed to bury their own loved ones in their own way, and, in the supreme hour of their grief, to forget for a moment the bitterness of a common sorrow in the consolations of a common hope. (Hear, hear.) He begged to move that the Bill be read a second time. (Cheers.)

Mr. BERNESFORD HOPE said that the speech of the right hon. gentleman was one worthy of his position as the ancient advocate of this measure. Interesting, however, as that speech might have been as a specimen of psychology and as an exposition from an able, eloquent, and erudite man of a long and complex history of this question, he thought it would have been better had he reserved it for an autumn triumph in the green vales of Denbighshire and for the delectation of an exultant and happy constituency. (Laughter.) If the right hon. gentleman's peroration were to pass without a protest, those who opposed the Bill must confess themselves fighting a cause which not only might, but ought, to be beaten. (Ministerial cheers.) But that was not his position. He regretted these burial contests as much as any one; but unless the curtain were to drop on the conversion

of a wiser and better mind than that of his right hon. friend, then he would say let the agitation go on in *secula seculorum*. (Hear, hear.) His right hon. friend had heaped ridicule upon those who believed there was anything congruous between the church and the churchyard. They were described as foolish people to suppose that taking possession of the churchyard would lead to the church itself. The right hon. gentleman, however, spoke as a Churchman of the views of the Nonconformists. But what did the latter say on the subject for themselves? The Rev. Dr. Landels, the Nonconformist minister of what was once the Diorama in the Regent's park—(laughter)—a very earnest man, an eloquent preacher, and a good Christian—(hear, hear)—in speaking on this subject, said:—"Do not conceal the fact that this (taking the 'fortress'—i.e., the 'Church') is our final aim, and that we cannot rest satisfied until that aim has been realised. Our clerical friends, in arguing against the Burials Bill, tell us, with refreshing simplicity, that if we get into the churchyards we shall want to get into the church next. What charming innocents they must be to put it thus! I think that if by getting into the churches they mean that we shall demand to have national property employed for national purposes, and not reserved for the exclusive use of a sect, why then, of course, we mean to get into the churches. And, what is more, if our right to the churches is as good as our right to the churchyards, we will succeed in getting what we demand." In the eye of the common law, burial meant merely putting a dead body into the ground. The religious ceremony which might, or might not, accompany the putting of that body into the ground belonged to another order of things. He knew several clergymen who fancied they must force the burial service on every man buried in the churchyard. He desired to say in the market-place and everywhere that this claim on the part of the advocates of this Bill was a moral breach of faith. Churchmen, for the sake of peace, and mainly following the counsels of the Chancellor of the Duchy of Lancaster, surrendered the obligatory character of Church-rates. What was the result of that? That the churchyard was as open to Dissent as ever, but that the maintenance of the churchyard fell exclusively on Churchmen. (Hear, hear.) Simultaneously with the abandonment of compulsory Church-rates came this agitation and the Liberation Society. In the first programme of that society we found these words:—"The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland and the Presbyterian Church of Scotland, and concurrently with it the liberation of their Churches from all State control." Batteries were unmasked and the future campaign was ostentatiously, he might say rashly, proclaimed by the agitators. He must give them the words of an eminent provincial Nonconformist. He was a gentleman, he believed, of very great merit and fame. He hailed from Birmingham, and, therefore, was, no doubt, well known to the right hon. gentleman the Chancellor of the Duchy of Lancaster. He meant Mr. Dale. That gentleman told us:—"Nonconformists had not concealed what their real intentions were. What they were going in for was complete religious equality in life as well as in death, and as they asserted the graveyards belonged to the parish, so they asserted that the Church belonged to the parish. They did not intend to disguise how far their principles carried them." They saw, therefore, that Mr. Dale did not agree with the right hon. gentleman, that a distinction was to be drawn between the church and the churchyard. Taking all these things together, the Conservative members would be, indeed, worthy of contempt and worthy of defeat, if they pretended to accept the lip service of those who assured them that this was nothing but a philanthropic movement. He wanted to represent to the House what the feelings of a country clergyman would be as to the present state of things, and the state of things which would result if the present Bill became law. His right hon. friend had smoothed his way because he laid down very strongly and clearly that what was called a "sentimental grievance" might be a real grievance, and one of very material character. Why was it that a clergyman valued the use of the burial service? Was it for the sake of inflicting any insult on his Nonconformist fellow parishioners? He repudiated so abominable an insinuation. Was it for the sake of parading any sacerdotal grandeur or exclusiveness? That was ridiculous and preposterous. The burial service was a part of that body of devotion which made up the Christian life of the Church of England. The Church of England was of course a religion of forms and ceremonies, not of such elaborate form or such lengthened ceremonies as those which were used in other Churches of the West and East, still, it held that form and ceremony were part of God's ordinance, and they found in the Testament sanction for that belief. There was the ordinary service on Sundays, the admission into the Church at baptism and to higher privileges at confirmation, the Communion, and other occasional services, some of them mixed up with the joys, the cares, the happiness of domestic life, and with the last scene of all. To a clergyman who tried to do his duty as a minister of that Church in which he was ordained, everyone of those services was a means of bringing heaven and earth together to the minds of men. It was not merely the warnings and consolations which the burial service gave when the human mind was most open to such impressions, but it was the power which it gave to the clergyman of pointing in his pulpit to the vanity of human affairs, not by quotations from Horace, but by using words which once heard by the grave would never be forgotten again. He was not such an optimist as his right hon. friend, who put aside the chance of ill-disposed men abusing the privilege which this Bill would give, but he waived that for the purpose of this discussion. He assumed that every service in the churchyard would be performed from the fulness of the heart of him who officiated, and that he would attempt to improve the occasion by giving his exposition of Christianity. But the more his exposition of Christianity differed from that of the Church of England the more necessary would such a man consider it to be to make a loud, sharp, and clear pronouncement of what he believed. And how would the clergyman of the parish like the first funeral service which was held under this Bill when he found that all the people crowded to it as they would crowd to a fair? ("Oh!") It was all very well to say "Oh!" but he did not understand this very great squeamishness which had come over the House that night. Why should not people go to hear a popular preacher as they would to see Wombwell? (Renewed cries of "Oh!") Hon. gentlemen might cry "Oh!" but no doubt his right hon. friend would be glad to see such an audience attend his autumnal speeches as attended Wombwell's exhibitions,

and when he was himself a borough member such were his feelings. The clergyman would see his parishioners gathering to the churchyard to hear the eloquent words of some famous minister of the Primitive Methodists, or of one of those sects who still held the doctrine of Calvin in all its grim severity. The clergyman would hear, no doubt from earnest lips, in burning language fraught with many a Scriptural phrase, words that would make his blood run cold, because they were so horrible, so unloving, so impossible a representation of the Gospel of love and of the God of love; and yet the man who officiated would be untrue to his duty if he did not use those words. The clergyman would go home sick at heart. ("Oh!") He trusted those gentlemen who called "Oh!" would go home sick at heart in similar circumstances. Well, there would be another service next week. The Universalist minister had probably been as much shocked as the clergyman, though not so piously, at the Calvinistic utterances of the week before; and his prayers, his gospel, would be simply a wiping away of the creed of both Churchman and Calvinist. (A laugh.) So the parish would be divided between the Calvinist and the Universalist, and what was to become of the Prayer-book and the burial service? The House would hardly believe that that clergyman would go home in a very affectionate mood towards the Judge Advocate and the Lord Chancellor. He trusted to the good sense of the House, and of his right hon. friend, that women's services at least would not be allowed. He understood the Lord Chancellor had said that the Bill would allow such services. He would remind the House of that chapter of St. Paul in which, unlike some advocates they had heard from the Treasury bench, he urged with much force, but no vituperativeness, the indecency of women performing public ministrations. What would that clergyman's feelings be when strolling through his churchyard to see, perched on a tombstone, some holy Menad, inebriated with pious zeal, screeching out the most ultra doctrines in the wildest accents? ("Oh! oh!" and laughter.) The House would allow him to read a letter from a Kentish clergyman on this subject. It said:—"It is the country clergy who will be affected by this legislation. It is a matter of little surprise that Liberal bishops should vote in favour of the Bill, since, however, eminent they may be, they are practically ignorant of parochial matters. The Nonconformists of our parish value the services of the Church, and of the clergy of the Church. Frequently have I officiated at the funerals of Nonconformists, having met the procession headed by the Nonconformist minister at the church gates. The minister has remained by my side throughout the service." Was that a state of things which the House wished to damage? The parish clergyman who would chiefly suffer by the Bill had thus been described by that holy man, that truly eloquent preacher, that pastor of souls, Mr. Spurgeon, in a book published by him in 1872, and entitled, "The Sword and Trowel":—"Is the priest with his communicant for ever to be quartered upon us as an ecclesiastical dragoon, and for his insult to be fed with tithes and offerings? If there be justice among our statesmen they cannot allow such wrong to be perpetual. Since there is justice with the Most High, He will not suffer them to go unpunished. To the eternal God the Nonconformists appeal against the tyranny of that Popish Church which now lords it over us. O Lord! how long? How long?" Those were the words of Mr. Spurgeon, who expected the clergy to be purblind to sentimental appeals like those of his right hon. friend. Yet even the clergy had feelings, although, as Mr. Spurgeon said, "to raven like a wolf and to plunder like a freebooter has been the peculiar prerogative of the Church of England." He was glad that his right hon. friend had not resorted to the use of the fallacious phrase, "buried like a dog," for silent burial, considering that silent burial was the rule of the Presbyterian Church of Scotland, and of the Roman Catholic Church all over the world, the service being held in the church before the interment. With regard to the speech of his right hon. friend, one circumstance had comforted him very much, and had strongly reminded him of the Parliament in 1874—namely, the story of the widower, that had always been found productive of amusement. Old wine, no doubt, was preferable to new; but he was not sure that, in the House of Commons at least, old stories were invariably the best. (Hear, hear.) Now, his right hon. friend had objected to the amendments that had been introduced into the Bill, but had apparently forgotten that he had cheerfully accepted the substance of those alterations when the Bill was before a select committee. He appealed to his right hon. friend to remember the days of his ingenious Parliamentary youth, when he saw no harm in the arrangements on which he now poured his contempt. He did not expect to be successful in his opposition to the Bill—he was not so blind to the present condition of politics as to believe his appeal would be successful—but it was better to be beaten in a good cause than to palter honour, to palter consistency, and to palter the power of making in the future a stand on other questions by fiddling away now at futile compromises. He moved that the Bill be read a second time that day three months.

Mr. WALTER was not sure that the strain of eloquence to which they had just listened, however amusing it might be in itself, or however characteristic of his right hon. friend, was altogether calculated to promote that gravity of feeling and temper with which the House ought to treat an important subject. His right hon. friend had admitted that every parishioner had by common law a right to interment in the churchyard. That point being admitted, he wondered that so clear-headed a man should have been able to resist the conclusion to which the argument led. Granted that the right of interment in the churchyard belonged as a civil right to every citizen, it followed that the friends of a deceased citizen had a natural right to see that his interment was accompanied by such a religious service as commended itself to their judgment. Granting the civil right of a parishioner to be buried in the churchyard, on what ground were we to refuse him the right of having his funeral accompanied by such a religious service as his friends might approve? He had never yet received an answer to that argument. With regard to the cemetery question, it had always appeared to him that the only logical way to get out of this difficulty was to treat the churchyard as the cemetery of the parish for the time being. He hoped that hon. members generally would recognise it to be a matter of justice and propriety that the friends of a person deceased should be allowed to hold at the grave such devout and religious services as seemed to them most suitable. (Hear, hear.)

Mr. STANLEY LEIGHTON, who had a motion on the paper to the effect that "no alteration of the law of burial would afford a just settlement of the question which does not give to all Her Majesty's subjects equal facilities of burial in all

the graveyards of the country," said he was quite prepared to admit that the burial laws required amending, and that the State had neglected its duty in this respect. If the right hon. gentleman opposed his proposal for the reason that some burial grounds were private property, he should reply that no burial ground could be private property, but that all belonged to the public. This Bill also supported Nonconformists in refusing to allow the Church burial service in the graveyards.

Mr. J. BRINTON said that as a Churchman he could not yield to Mr. Beresford Hope in his desire to respect the true interests of the Church of England; but at the same time he could not share his apprehensions. He had long regarded this measure as an act of simple justice. (Hear, hear.) He did not think that Churchmen gained any legitimate good by preventing Dissenters, in the solemn moments when friends are interred, from receiving the ministrations of their own pastors. It was no answer to the question with which the Bill dealt to say that Dissenters were at liberty to provide burial-grounds for themselves. It was impossible, and, indeed, childish, to assert that, having regard to the scattered and thinly-populated places all over the country, the Dissenters could provide themselves with such accommodation as they were entitled to for the interment of persons of their own body. The provisions of the Bill, if carried out in a liberal spirit, would ultimately promote unity and good feeling between Dissenters and Churchmen. These two bodies would, at any rate, unite in keeping our churchyards in a condition which would be satisfactory to all. Referring to the clause prohibiting interments on Sunday, Good Friday, and Christmas-day, except by the consent of the officiating clergyman, he said that in many quarters, and especially in many manufacturing towns, it was felt that this provision was calculated to cause inconvenience and inflict hardship. Working men were often unable to lose a day's employment, so that the prohibition of Sunday interments might in many cases cause actual money loss. He hoped, therefore, this matter would be reconsidered by the right hon. gentleman who had charge of the Bill.

Mr. RODWELL said he would have voted for the Bill as it came down from the Lords, because he believed it would settle the question; but after the announcement that the seventh clause was to be expunged he could not support it. Under the circumstances he should abstain from voting at all.

Mr. LUTHER STANLEY, though of opinion that no Bill was complete which did not provide an authority to control all the burial-grounds in the country, and to be chargeable with their repair, maintenance, and, if need be, their extension, thought the Bill would allay a great deal of ecclesiastical squabbling which stood in the way of a settlement. He should not attempt to follow the right hon. gentleman the member for Cambridge University. He certainly should not imitate the tone of a member who drew a comparison between mourners at a grave addressed by a Dissenting minister and a mob attending Wombwell's menagerie. (Hear, hear.)

Mr. BERESFORD HOPE said he did not refer to the mourners, but to the strangers that would be present.

Mr. STANLEY did not think the explanation improved the matter. (Hear, hear.) No doubt some persons might regard a Dissenting minister as being as much of a mountebank as the man who beats the big drum outside a show; but if such persons did not show any respect to a Dissenting minister, they might, at least, have some respect for the common feelings of human nature. (Cheers.) He had heard much of consecrated and unconsecrated ground. But consecration was a legal and not a religious ceremony. It was true that some bishops had tried to give an ecclesiastical character to the proceeding, but it was only owing to the good feeling and good sense of the community that their conduct had not been resented. But the real consecration was that which was effected by the dead who occupied the ground. No one felt any sacredness attaching to a barren new cemetery such as belonged to an ancient graveyard, the resting-place of former generations. He understood the Government was going to reject the amendment of section 7, and he supposed they would not retain the latter part of the first section. He hoped the Government would try in these respects to put the Bill upon an intelligible basis. Then there was the 14th section, upon which the right hon. gentleman the member for the University of Cambridge had made some criticisms. That section was meant to be conciliatory to the feelings of the clergy. But the manner in which that purpose was effected was objectionable. Instead of altering the rubric, it enabled the clergy to break the law, and gave them an indemnity for doing so. He hoped, however, that the House was going to settle the question, so far as it was a religious question, once for all. He should object to any pretended settlement which should give Dissenters only a provisional right of being buried in churchyards until cemeteries should be provided. What largely influenced Nonconformists in the matter was the desire to be buried where their friends had been buried before; and it would not be right to say in effect, "You may be buried in the churchyard, but when a cemetery is furnished those who come after you must be buried there." He believed that if the right was conceded it would not in many cases be exercised, and animosities which now existed would probably pass away.

Mr. SCHREIBER was of opinion that there was no grievance to remedy. In the eye of the law, everybody was a member of the Church of England; and no right of interment existed by law except according to the ceremonies of the Church. The lessons of history taught that there was little use in buying off the barbarians. (Laughter.)

Mr. B. T. WILLIAMS did not think there was any Nonconformist in England or Wales who contemplated appropriating to the advantage of his own sect a single farthing of the property of the Church of England. They merely advanced their just claims as parishioners, and they did so on the ground that the Church of England was a national institution, and because it was the Church not of the clergy, not of the priests, but of the Church of the people.

Colonel MAKINS, in announcing his intention to vote against the Bill, said he was glad to find that the right hon. gentleman the Judge-Advocate-General intended to retain the word "Christian," although, having accepted the Northampton camel, the Government could not very well strain at the "gnat" of this Bill. As to consecration being a mere civil matter, the great mass of Churchmen did not look upon it in any such light.

Mr. WOODALL congratulated the Judge-Advocate-General on being able to bring forward a Bill embodying the principle for which he had so long contended. Referring to the charge made by the right hon. member for Cambridge University (Mr. Hope) that the Nonconformists were guilty of a moral breach of faith in pressing the Burials Question

after the abolition of Church-rates, the hon. member pointed out that the right hon. gentleman had not offered any evidence whatever in support of this serious charge, and he (Mr. Woodall) was sure that no Dissenter ever thought of giving up his rights as a member of the Established Church in consequence of Church-rates being abolished. In view of this mistake on the part of the right hon. gentleman, it would be well to guard against any misunderstanding of the Nonconformist position on this occasion. He accepted the views of Dr. Landels, Mr. Dale, and Mr. Spurgeon, quoted by the right hon. member for Cambridge University, and as a member of the Council of the Liberation Society, he would say that they were not prepared, for the mere purpose of carrying this Bill, to compromise the great principles of religious equality and of the application of national property to national uses. (Cheers.) Condemning the alterations of the Bill made in the House of Lords, the hon. member said it was open to Parliament, in dealing with the measure, to leave the germs of a new agitation which Nonconformists would not fail to avail themselves of. He appealed to hon. members to consider especially those portions of the Bill having reference to cemeteries which were expunged in the other House. Cemeteries formed a considerable charge on the community; they were a constant source of irritation and annoyance, and he ventured to think the country generally saw with great satisfaction some words which fell from the late Home Secretary in the course of the discussion on this subject in the last Session of the late Parliament. He (the Home Secretary) there stated the fact that, as he traversed the country, he saw here and there two or three chapels in the several cemeteries, and he (the speaker) was perfectly certain—and he knew it from the expression of opinion which had come from people representing all sections of religious opinion—that there had been in many parts of the country a strong desire to see one building for the common service of all religious denominations, and they had been prevented by the—should he say—antiquated, or at all events irritating provision in the present cemetery laws. They were being continually reminded in this House and elsewhere, certainly, that there were two classes of Dissenters—the political Nonconformist who lived by agitation, and that of a very exemplary character, the religious Nonconformist—and yet he should like to know where the association or community of Nonconformists, nay, the individual Nonconformist, could be found who would say that the existing Burial Laws were sufficient and did not need rectification. As a Nonconformist by birth and education, he should be sorry to occupy the time of the House in speaking as one of that body, but he did think, as a member of this House, that the Bill now before them was a practical, common-sense, business-like settlement of a question which had not only encouraged religious animosities in the country, and involved a vast amount of inconvenience, but which had occasioned bitter acrimony; and when once settled he hoped it would be so settled as to cause it to be regarded with satisfaction when compared with other great Acts, which embodied that great principle of legislation—the perfect equality before the law of all citizens. (Hear, hear.)

Sir J. MOWBRAY said that the Bill was now openly advocated in the House as an instalment of a larger measure. That gave a very pleasant prospect of an additional controversy. A great constraint and degradation would be put upon a clergyman when he was compelled under the penalty of misdemeanour to recognise a burial performed by ministers of other denominations in the churchyard in which he had a freehold. The clamour for the churchyards would be followed a few years hence by a clamour for the churches, and, consequently, he had no alternative but to give his vote against the second reading of the Bill.

Mr. MARRIOTT was of opinion that the passing of this Bill would postpone Disestablishment if it did not ward it off altogether. On this burials question all the sects of Nonconformists were absolutely unanimous, but this was not the case with regard to Disestablishment. The burials grievance of the Nonconformists was as old as the year 1833, and its abolition would, he believed, tend only to strengthen the position of the Church, which could not, in his opinion, pursue a more disastrous policy than to lean upon the rotten scaffolding of invidious privileges.

Mr. A. BALFOUR attached great importance to the seventh clause, which the right hon. gentleman, the Judge-Advocate-General, proposed to leave out, inasmuch as by securing to the Church a reversionary right in the churchyards, it would stamp the mere temporary character of the measure, and prevent it being used hereafter as a stepping-stone for an attack on the property of the Church. He should vote against the Bill, but he had no doubt that the Government would have a majority. He had always felt that the Church, in fighting this question, had been forced to take up the ground which was least defensible of all. The arguments by which the position of the clergy could be supported, could not for one moment compete with the arguments on the other side in their extreme simplicity. There was a feeling in the mind of every Englishman which inclined to the opinion that to prevent a man being buried with the services he would have approved, was to do an injury to him and to his relations. On the other hand the argument of the clergy depended upon considerations difficult to weigh, and which it was not easy to throw into the form of an eloquent peroration. If the curtain did fall upon this conflict, he should not view it with unmixed regret, for the controversy was not a source of strength to the Established Church, and it was a source of strength to those who wished her destruction. (Hear, hear.) He expected before the night was over that the right hon. member for Birmingham would indulge in that kind of rhetoric of which he was such a master, and which did not tax the understanding of his hearers.

Mr. H. FOWLER was sorry that a conciliatory speech was marred by the concluding allusion to a right hon. gentleman. The question of Disestablishment was in no way connected with the Bill, but, of course, persistence in an unfortunate privilege would strengthen the arguments of those who were anxious for Disestablishment. The measure came from another place, where the advocates of Disestablishment were not numerous, and it was based upon a resolution introduced by a Conservative and a devoted Churchman. Dealing with the measure as one to remove a grievance, they ought to discuss it upon its merits alone. The right hon. member for Cambridge had spoken both ungenerously and unjustly of Nonconformists. At least, the House would give them credit for being humane, and not desiring to introduce sectarian controversies in the presence of death. Nonconformists had never selected the occasion of the burial of their dead for doing anything rude or distasteful to the feelings of any other class of the community, still less of casting a slur upon their common Christianity. Referring

to the amendment relating to cemeteries which had been introduced by the Archbishop of York, the hon. member said he had heard the author of that amendment give his reason for it—namely, that the ancestral associations had not had time to gather around the cemetery. He (Mr. Fowler) could understand that some representative of one of our great houses, whose family history had run side by side with our national history, would regard it as an extreme dishonour to be excluded from the last resting-place of his illustrious forefathers; and he could understand that to such a one it would be a sentiment of reality which would not attach to any modern cemetery. But for a man sprung from the middle class himself, the son of a Cumberland tradesman, who by his own marvellous ability had won for himself the second prize of his profession—for him to utter that little sneer at the Nonconformists of the middle class was as unworthy of a Protestant bishop as it was derogatory to the nation. (Cheers.) To the Nonconformists the words father, mother, husband, wife, parent, child, were as dear as they were to the proudest peer that ever sat at Westminster; and though they might lack the "ancestral associations," they cherished in its truest intensity that feeling of kinship, and friendship, and affection which to-day, as 3,000 years ago, found its truest expression in the passionate utterances of the Jewish widow, "Where thou art buried, there will I be buried also." (Cheers.) Not as Nonconformists, not as professing any creed, but on the ground of our common humanity, they claimed and clung to the common right which nothing but an intolerant or vindictive legislation would deprive them of—that of unbroken union in the last home, the family grave. (Cheers.) Referring to the 14th clause, he said it would be ungenerous in a Nonconformist to refuse to redress a grievance of the clergy. He would be glad to relieve the clergy by legislation. But it did not follow that clause 14 was the best way of doing so. But he hoped that gentlemen who objected to the clause would not object to giving the clergy fair relief. He wished, however, to call attention to the way in which the clause was drawn. Attention had been directed to that question by Lord Cairns. As the clause stood the House must pass the schedule or reject the clause. But the rubric referred to in that clause was a rubric made in the worst period of English history, the Parliament of 1662, which placed in one category the unbaptized, the excommunicated, and suicides. Convocation had proposed a new rubric. The clause would thus place two large classes of English Nonconformists and many little children in a hateful category. However, he hoped an end was at last being attained of a long controversy. As was usually the case in English political life, the end was a compromise, and he hoped that it would be honestly and heartily accepted as such by both sides of the House. Thus a large step would be taken in the direction of bringing closer together different denominations in the bonds of their common Christianity. (Cheers.)

Mr. J. G. TALBOT opposed the Bill, which, however, he thought, could not be satisfactorily discussed now, as the gist of it lay in the details. Though Wales was stated to be the centre of the grievance, he never remembered the question being raised either by question or motion as a Welsh grievance.

Mr. BRIGHT, who was received with cheers, said—I asked my right hon. friend who was sitting near me whether the hon. gentleman had said anything that he had noted down during the five minutes that I was absent from the House, and I was surprised when he told me that the hon. gentleman had said that no cases of grievance had been brought before the House. I understand him to mean during this debate, and that no case of grievance had been brought before the House even with regard to Wales. I think he mentioned Wales especially, and now at the conclusion of his speech he has justified the vote he is about to give by saying that whilst the measure, if carried, would inflict very great injury and cause great alarm to the clergy of the Church of England, it would not have the effect of removing any real grievance from any other portion of the population, so that from the beginning to the end of his speech he was consistent in asserting that there really is no grievance and no occasion for any Bill on this question. Now, I should like to give him two or three facts with regard to Wales, and I will not argue upon them, because they speak for themselves. If the hon. gentleman will pay attention to these figures, he will never again, I am quite sure, make the observations with which he concluded his speech. These figures are extracted from a statement made by my hon. friend the member for Merthyr (Mr. Richard), and no man in this House is better acquainted with Wales than he is, and there is no person, I believe, in whom, on a subject of this nature, the Welsh people have greater confidence. (Hear, hear.) He says that in Carnarvonshire the Calvinistic Methodists, Independents, and Baptists have 240 chapels, and of those 35 have graveyards, and 205 have none. In Anglesey, of 147 chapels belonging to the same bodies, 25 have graveyards, and 122 have none. In Flintshire the Calvinistic Methodists and Independents have 113 chapels; 13 have graveyards, and 100 have none. In Merionethshire the three denominations have 173 chapels, of which 46 have graveyards, and 127 have none. In Denbighshire the Calvinistic Methodists and Independents have 133 chapels, of which 29 have graveyards, and 106 have none. In Montgomeryshire the same two denominations have 155 chapels, of which 27 have graveyards, and 128 have none. In Cardiganshire they had 150, of which 49 have graveyards, and 102 none. In Carmarthenshire the three denominations have 225 chapels, of which 149 have graveyards, and 76 have none. In Glamorganshire the Calvinistic Methodists and Independents have 332 chapels, of which 162 have graveyards, and 170 have none. The total result is that out of 1,668 chapels only 532 have graveyards, and 1,136 have none. And my hon. friend has since stated an additional fact, namely, that the Wesleyan Methodists, as distinguished from Calvinistic Methodists, have in North Wales 210 chapels, of which three have graveyards, and 207 have none. In South Wales they have 101, of which 18 have graveyards, and 83 have none. Therefore 1,426, out of 1,979 chapels in the Principality, have no burial-grounds. (Hear, hear.) I need not tell the House that, exclusive of Scotland, there is no portion of this southern part of the island in which the Established Church has done so little for the people as in Wales; and whenever you travel in Wales you find these chapels, and if you are there on the days when public worship takes place, especially, of course, on the Sundays, you will find that a much larger portion of the population of the country through which you pass is attending places of worship than is the case, I believe, in any part of England. (Hear, hear.) I do not ask the hon. gentleman here publicly to make an apology for the extreme

ignorance which he has exhibited on this question. (Cheers, laughter, and "Oh.") I am not, I think, saying anything that is offensive—"oh, oh"—when I say that if he had known of these facts he would have been candid enough to admit that, at least as far as Wales is concerned, there is a grievance which it is the duty of Parliament to meet.

Mr. TALBOT: I beg to explain what I said was that I never heard any such grievance mentioned in this House. ("Oh.")

Mr. BRIGHT: That is even a more astonishing statement, because we have had it stated to-night, and even from that side of the House, that for twenty-five years at least this question of what we call now the Burials Bill has been brought almost constantly before the House. Having stated these facts, I do not think it necessary to press upon the House that opinion further than to say that there is a grievance, and that the Government at least are not to be blamed in endeavouring to meet it. In fact, the Government, of which the hon. gentleman was a member, undertook to meet it in their fashion. (Laughter.) They brought in a Bill, and nobody could tell exactly whether it meant something to do with sewage and matters of that kind—(laughter)—or whether it had anything to do with a great national grievance. But what we know is this: When their own friends in the House of Parliament altered the Bill, and put into it an amendment which met at least one great grievance, and what we think the greatest, the hon. gentleman and his friends had not the courage to bring it down to this House, and ask the House to support them in the amendment which had been put in the other House. If they had done that, we should have given them a most friendly support, and the matter we are now discussing would have passed into history, the whole grievance would have been removed, and no doubt an element more would have been withdrawn from out ecclesiastical and religious life in England—an element, I mean, of discord and unpleasantness which is very strong in connection with the question we are now discussing. (Hear, hear.) However, there is one thing on which I agree with the hon. gentleman. In his opening sentences he expressed his satisfaction at the general tone of debate. I think the debate has been very satisfactory. I have always noticed that hon. gentlemen opposite, when they feel that their case is pretty nearly at an end, that the great question they have been fighting over for a long time is given up, and that they are obliged to come face to face with the terrors which have caused them so much alarm, pluck up their courage, and they really go to the perdition they have feared in a very happy state of mind. (Laughter.) I appeal to every man who heard the right hon. gentleman the member for the University of Cambridge. There was a positive vein of humour running through the whole of his speech. He said something that from the lips of some other men would have been unpleasant to Dissenters, and of some of the leading and authoritative characters in the ranks of Dissenters, but still, whatever he said he said with a humour, somewhat grotesque, it must be admitted—(a laugh)—but which disarmed the offensive observations of their sting, and I could not help thinking all the time that, considering the tremendous issues that we used to hear were concerned in the question, there was not a particle of anything tragic in the speech from beginning to end, but that it seemed rather a pleasant comedy that he was performing on the floor of the House. (Laughter.) I observed too that his argument in this failing cause appeared to be even more feeble than usual. (Laughter.) He and several more speakers on that side have argued that if a Dissenting minister once gets into the churchyard he will get into the church. I really think that is about the last hobgoblin we should hear of. It would not be so bad if he did get into the church. You would not find that dreadful if it had once taken place. You know that in some countries of Europe it is quite a common thing for a Catholic congregation to worship at one period of the day in the very same building where the Protestant congregation worships at another period of the day. But in these countries religion does not perish, and the two congregations do not fight, and I am not sure that they are not on much better terms than Protestants and Catholics are in the United Kingdom. But another gentleman said it would be very awkward in case the weather was bad and there was a Dissenting funeral in the churchyard. I suppose he imagined the rain and hail and snow coming down, and the Dissenting minister and mourners suffering from the inclement state of the weather, and, I suspect, he had a fear that though these men were Dissenters, and though he was a Churchman, still human nature and charity would overcome ecclesiastical differences, and it would be impossible not to invite the Dissenters into the church. (Laughter.) I am quite sure that there are many clergymen in the Church of England who would be willing to do that now—(hear, hear)—and who would even deem it a happiness to have the opportunity of doing it; and more than that, I have no doubt whatever that a single transaction of that kind would sweeten the social life of the parish where it occurred. (Cheers.) Therefore, I hope hon. gentlemen will not be afraid of the terrible destruction which is to come if this Bill should pass. There will be no more destruction than there has been after many other things that have been done in the face of your adverse votes. (Hear, hear.) The right hon. gentleman who treated us to a little dissertation upon Calvin and his opinions and upon Universalism, whatsoever that is, said, "You may have the doctrines of Calvin uttered"—the bitter doctrines of Calvin, as some one calls them—and the doctrines of the Universalists and then, harder beyond all others, you might even have some lady—some woman, I think, was the term he used—attending a Dissenting funeral in the parish churchyard, and taking some part in what are called the services on that occasion. I have been at a great many funerals, in which I have heard women to some extent exhorting or comforting those who are around the grave, some who have knelt and offered up prayer which was quite as influential upon the minds of those assembled as if it had been delivered by a dean or a bishop, or an ordinary clergyman, or a Dissenting minister, or any man, or any dignitary in any Christian Church in the world. (Hear, hear.) Therefore, if this should happen I don't think it would upset the Church—(a laugh)—or that Christianity itself would feel that a perilous wound had been inflicted upon it. So that the more one examines these difficulties and dangers which present themselves to the mind of members for the University of Oxford—(laughter)—the less one is impressed by them. I recollect once, many years ago, having to say something about the University of Oxford, and I spoke of it as a place noted for dead languages and undying prejudices. (Laughter.) I am told by my hon. friend the member for Southwark (Mr. Rogers), an eminent man in the town of Oxford, much connected with

the University, that there is great liberality in Oxford; but the illiberality we witness in this House comes not from persons who live in Oxford, but who have been partly educated there, and do not appear to have much carried on their education since they left it. (Great laughter and cheers.) The right hon. gentleman—a member for a university, too—spoke about the crowds who would come to see a Dissenting minister performing the burial service in the parish churchyard; but it isn't at all uncommon in any town in England, and in a great many rural parishes, for the population to see Dissenting ministers engaged in the solemn office which belongs to them on the occasion of funerals, and I do not believe that there will be that kind of excitement caused, and this crowd gathered there from which the right hon. gentleman seemed to foresee such unpleasant consequences. In fact, the more you try to get hold of the terror that has had so much effect on the minds of hon. gentlemen opposite, the more you find that it is nothing but mist or fog. There is nothing solid in it. It vanishes as you approach it, and you will find now, as you found in time past, that all the eloquent and passionate speeches which you make now, as you made then, are just so much passion and language absolutely thrown away. I am surprised at hon. gentlemen opposite taking the course they have to-night after the course that has been taken in another place. We all know that in the other House of Parliament peers sit without dependence on what we understand as our constituencies who send us here. They are there without any pressure, or, I suppose, not much, from the clergy—or it is not very effectual—and influenced by no portion of the population. They have as great an interest in the Established Church as you have. Therefore, if there be these dreadful influences in the background or in the foreground, the peers have not been able to discover them. If, as is said, the majority of the bishops voted for this, are you at liberty to say that Dissenters, such as I am, are rushing headlong on to destroy the Church Establishment when we are really only following in the wake of the majority of the bishops in the House of Peers? Another statement which has been made, and made with considerable assurance, has to my mind no foundation in fact. It is said that Dissenters pay nothing for the burial-ground since the Church-rates were abolished. ("Hear, hear" by the Opposition.) It is what hon. gentlemen believe. It is well-known that Church-rates were not applicable to churchyards. (Ministerial cheers.) They were only applicable by law to the fabric of the Church. (Hear, hear.) Any person who was concerned in a great lawsuit in the ecclesiastical court—the worst affliction that could befall a man—would find out that the Church-rate could only be applied to the fabric of the Church. But at present I am bound to say that in this country there are thousands of Dissenters who subscribe to churchyards. That was a great argument used by the member for the University of Oxford. Now, I will undertake to say, on the chance of being put right, that I have subscribed more to Church burying-grounds in the last fifty years probably than he has. (Laughter.) When this Bill has passed, does not everybody know that when a voluntary contribution is made in a town or parish for the purpose of enlarging, or maintaining, or beautifying the churchyard burial-place, the Nonconformists will be as ready to subscribe as Churchmen? (Hear, hear.) You know very well that from the necessity of the position of Nonconformists they have been brought up more than Church people have in the habit of giving. You know very well that subscriptions are made Sunday after Sunday in Nonconformist places of worship, and I am sure you will find that Nonconformists are not behind Churchmen in giving to objects connected with their religious services. And there can be no doubt whatever that, as far as churches go, there will be far more money spent on them since Church-rates are over than there was when Church-rates were in existence. (Hear, hear.) I believe this Bill is not a step in the direction of Disestablishment. So far it is not a measure which will alienate persons from the Church. The question of Disestablishment does not depend upon matters of this kind. It is a question which the people of this country will in due time solve. Perhaps for generations they will maintain the Church as it is, but whether I was a Churchman or a Dissenter, I should be quite willing to leave that question to the determination of my countrymen. When Churchmen used to come, not to my house—for they never visited me on that account—but when they visited my father's house to take a handful of silver spoons, perhaps for payment of Church-rates, I do not think that would bring me to a state of mind to allure me to the Established Church. (Laughter.) Just look at this question in the same way. What are the sentiments of people of all classes in regard to the spot of ground where their nearest relations lie buried. What does a man think of the little plot where his wife lies, or a widow of the place where her husband lies, or parents where their innocent children were taken from their side, or children when they remember the place where their parents are buried. Is there no attachment to the place, and is there not sympathy with it beyond what can be expressed in words, and something beyond what is felt with regard to any other plot on the face of the earth. I know an old man—I think he is ninety years of age—and he boasts of being the oldest man in the town in which I live. He is as proud of his age as it is possible to be, and I have heard that he, after the loss of his wife, perhaps twenty years ago—that he every Sunday for years has walked two miles to the cemetery where his wife was buried. There he went to think of her he had lost, to shed a tear probably over her grave, to offer a prayer in the hope that the separation was only temporary, and that as he grew older the time during which they were to be separated was every day shorter. If this wife of his had been buried in one of your churchyards, and if he were a Dissenter, his affection for the place of burial would be just as great as if it were in a cemetery or in a Dissenting chapel. He would visit it, and his affections would linger round it. He would be allured time after time to enter the church porch, and to enter your church, and if he did not become a member of your church and one of your constant congregation, it would be absolutely impossible that he could be hostile to it. (Hear, hear.) Now, I put that before you as an argument. Do not you think, if this measure passes, instead of leading to Disestablishment, it will lessen the hostility that prevails? (Hear, hear.) Of cases such as I have described there will be thousands every year. (Hear, hear.) There will be a tie set up between persons who have hitherto been strangers to the Established Church which will bring them nearer, and in all probability may unite many of them to your congregation. (Hear, hear.) I submit to hon. gentlemen opposite that is one reason why they should not be opposed to the passing of this Bill. I believe

it can have no effect whatever on what is good in connection with the Established Church. (Hear, hear.) I shall not go into the question of clauses, because we shall have an opportunity of discussing them very soon no doubt, when they will receive the attention due to them. There are clauses in it which I could wish were out. I don't think myself there is much objection to the word "Christian," because, no doubt, when legislating upon matters of this kind we are bound sometimes to pay respect to the vast bulk of the opinion of the country—(hear, hear)—and, as it were, not to insist upon an extreme principle which is scarcely necessary in the case, and which certainly would not express an objection that would meet the views of the great body of the people. With regard to the 14th clause, on which the member for Wolverhampton has spoken so admirably to-night, everybody in this House must know that I cannot feel it a complimentary clause which classes persons in my circumstances with persons who are not baptized, and who are put in the sentence with—I will not speak of suicides, for they are greatly to be commiserated; but with those who have committed very horrible crimes. I don't think that is a necessary thing—(hear, hear)—but so anxious am I that this irritating question shall be settled, so much do I appreciate the great liberality, and, I think, the great wisdom of the Archbishop of Canterbury in regard to this measure—(hear, hear)—and so much also am I anxious to give any relief that is possible to those clergymen that are offended with the existing state of the Burial Laws, that I think I might be induced possibly to consent to the clause as it stands, although I can see no good object in professing to build our legislation upon the views, not of Convocation exactly, but, if the right hon. member for the University is correct, upon some partial views of Convocation. But I don't want to quarrel with the Bill, and I don't want the House to quarrel with the Bill, and I think it is no more the interest of the party on this side than of the party on that side to quarrel with the Bill. (Hear, hear.) We have heard this question discussed for twenty years, and for the last six or eight years or more discussed most carefully, and sometimes with a great deal of passion in this House. I think the time has come when we ought to close the door upon it, to settle it once and for ever, and to offer another and a convincing proof to gentlemen opposite who are so afraid of us that all the steps we have taken yet, and the steps we are taking now, not only do not injure the Christian religion in this country, but are not in the least hostile to the true interests and the true strength of the Established Church. (Hear, hear.) I have said all I have to say; in fact, it's a question on which we have spoken so often that it is not easy to say anything new or useful, but I have endeavoured to place the matter before the House just as it presents itself to my mind. I am not speaking as a Nonconformist now, but as a member of this House and as a member of the Government, and I am anxious that the House should, if it be possible, get rid of some of the passion, some of the errors, some of the excitement, some of the mistrust which, perhaps, are entertained on both sides, adopt this measure, and let it be one of the good and the wise things of the Session of 1880. (Cheers.)

Sir R. CROSS remarked that, after the action of the Archbishop and the House of Lords, there was not much chance of affecting the vote of the House by argument, and that there was little left, therefore, but to protest. The speech of the right hon. gentleman, who had just spoken was one that had been made with great temper and moderation; but he was bound to say that the right hon. gentleman was wrong when he stated to the House that the Church-rates could not be applied to the repair and keeping in order of the churchyards and their walls; the Church-rates certainly were applicable to the maintenance of the walls of the churchyards. After defending the opponents of the Bill from the charge of bigotry, he pointed out that by requiring a Christian service the Government abandoned the principle on which the Bill was based, that every man had a right to be buried in the parish churchyard, with any service his friends preferred. Among other defects, he urged that the Bill omitted the case of the Jews, and complained that it took possession of the churchyards without making any provision for the burial-grounds of the future. He agreed in the desire of the right hon. gentleman that this measure should go forward as a message of peace and goodwill; but he must make a solemn protest against it, believing it to be unjust, fearing it would produce an amount of irritation without any sufficiently compensating advantage, and that it would neither strengthen the Church of England, nor weaken the attacks of those who were opposed to it. (Hear, hear.)

Mr. NEWDEGATE said he was a layman of the Church of England, and he believed the laity of the Church of England would not take the view taken by the right hon. gentleman. He was glad that the House of Lords had on a recent occasion vindicated their opinion, but he did not think that the decision of the House of Lords ought in all cases to bind that House. (Ministerial cheers.) He could understand the right hon. member for South-West Lancashire wishing to inculcate when he was not in office that whatever Bills might be proposed on the other side ought to pass.

Sir R. CROSS explained that he objected as strongly as he could to the Bill, but he had not the force to throw it out, as he would do if he could. He would vote against the Bill.

Mr. NEWDEGATE said that as a member of the Church of England he thought this measure most unjust. The denomination to which he belonged held the churches and churchyards by the same title; but this Bill would sever the churchyard, so far as title was concerned, from the fabric of the Church. The Bill was simply a measure of confiscation, which would destroy the title of the Church of England to the churchyards, and the Chancellor of the Duchy had warned them that he looked forward to the day when the same measure might be applied also to the fabrics. The House divided; the numbers were—

For the second reading	258
Against it	79
Majority	179

The Bill was then read a second time, and it was stated by Mr. O. Morgan, in reply to Sir S. Northcote, that the Committee would not be taken before Friday, the 20th inst.

OPINIONS OF THE PRESS.

The *Pall Mall Gazette* says:—"The Burials Bill is marred by two flaws which may prove fatal to its passing through the House of Commons. The essential defect of the measure is that it does not attain the object which alone makes it worth passing. The principle of the Bill is that the

national burial-grounds are to be opened to the whole of the nation without distinction of creed or of religious profession. Yet this principle is entirely sacrificed. The sixth clause provides that no service shall be celebrated at the grave which is not a 'Christian and orderly religious service'; while the word 'Christian' is made to include every religious service used by any Church, denomination, or person professing to be a Christian. This one word is utterly inconsistent with the only ground on which the measure can be vindicated. Whole classes of the community are thereby (if words have any meaning) excluded from using at the grave of their friends the religious services expressing their hopes and convictions. . . . The sixth clause is vague in its language, and on this very ground liable to well-founded criticism; but it has a meaning. What it signifies is that religious services, such as those of Deists, for example, shall not be tolerated in national burial-grounds. The second flaw in the Bill is its dealing with a matter with which it has no concern whatever: it alters the burial service of the Church of England. . . . It attempts by a side-wind to make a change which many of the best and wisest of the English clergy would not approve. . . . The true 'relief' for a conscientious clergyman is to leave a position of which he cannot perform the duties. It is a mistaken policy to make the fancies of the individual clergyman the measure of the Church's charity."

The *Times* says the effect of the amendments of which Mr. Osborne Morgan gave notice "will be to bring the Bill back to something like the form in which it was originally drawn. The rights it confers on Nonconformists will not be limited to parishes in which no unconsecrated burial-ground exists; nor will the clergy of the Established Church be allowed to read a service in the unconsecrated parts of a burial-ground, while Nonconformist ministers are not allowed a like access to the consecrated parts. The Bill, so altered, will become once more a measure of relief. . . . The Bill as it left the Lords would satisfy nobody. . . . The Bill, as far as it is a measure of relief to the clergy, was not much discussed yesterday, nor did Mr. Osborne Morgan state with any precision the course he intends to follow with respect to this part of it. The two parts of the Bill may very properly be kept distinct. They have really nothing to do with one another."

The *Standard* says that as the question was, in fact, settled three years ago, it does not profess to regret that the debate was brought to an early conclusion. "We must remember that whatever may be done in committee will still be subject to the revision of the House of Lords, and that it is satisfactory to be assured that the particular provision in the Bill, i.e., the fourteenth clause, by which the bishops set so much store, will be supported by the Government. The Archbishop of Canterbury has declared most emphatically that his support of the Bill depended almost entirely on the above-named clause, and that if the relief granted by it to the clergy were refused by the House of Commons, he should do his best to defeat the measure when it came back to the House of Lords. The clause in question is not free from objection, very grave objection, and it has numerous enemies in both Houses of Parliament. But it seems likely now to be the main battle-ground in committee—if the Bill ever reaches that stage—since there is good ground for believing that the Conservative party will not seriously resist the excision of the seventh clause."

The *Spectator* hopes "that some good Liberal, who is also a good Christian, will move to substitute the word 'or' for 'and,' and will urge the change in the interests of Christianity. What in the world can it hurt anybody that Theists, Positivists, or Secularists should have free right to express their own sentiments round the graves of their friends, without being guilty of the hypocrisy of calling themselves Christian, when they are not Christian? And how much may it not hurt Christianity to be sustained in the invidious monopoly of an unnecessary privilege, which does Christians no good, and excites prejudice against them in the minds of the ignorant?"

The *Daily Telegraph* says: "All we are fairly entitled to ask, is that nobody, be he Unitarian or Positivist, 'Jew or Gentile, Roman or Scythian, bond or free,' shall demean himself at the burial of his dead in a manner calculated to shock the religious feelings of his Christian neighbours, and that end is gained by a special provision now in the Bill. The object of the measure, Mr. Osborne Morgan said last night, is 'to drop the curtain on a controversy that has been painful and protracted.' In that case why cling to even a tattered rag of religious disability when disposing of a religious grievance by a Bill that professes to extend to all citizens equal rights of burial utterly untrammelled in their exercise by ecclesiastical conditions? . . . It is clear that public opinion, as represented by the majority in the House of Commons, will not be satisfied unless the distinction as regards privilege of free use between consecrated and unconsecrated ground be abolished. Hence we must expect to see Mr. Osborne Morgan not only restoring to the Bill the provisions that practically obliterate that distinction, but, as he himself intimated, removing from it clause 14, which, while it extends to Churchmen the right of using their full ritual in unconsecrated grounds, prohibits Nonconformists from holding their religious services in ground that is, or has been consecrated. Further, we must expect him to take out clause seven, which enacts that the Bill shall not be enforced in any parish where a cemetery has been opened."

The *Daily Chronicle* says: "We are inclined to agree with Mr. Walter that the best way to deal with the matter is to treat the churchyard as the cemetery of the parish for the time being. . . . It is evident that public opinion has declared itself too strongly on the side of justice to admit of further successful resistance being opposed to the measure, and the only doubt which we entertain relates to the expediency of any form of compromise."

The *Daily News* says: "The parochial burial-grounds belong to all the people in the parish. All have the right of burying their dead there; and of that right nothing can deprive them. This Bill is simply intended to set free the exercise of that right from ecclesiastical restrictions which have come down from the past, and if that cannot be completely done in any measure to be now enacted, it would be better, in Mr. Osborne Morgan's words, to tear the Bill to shreds, and wait till a complete, satisfactory, and final measure can be passed. . . . The Bill will go back to the House of Lords lightened of a good deal of its present bulk; we trust it will be made a simple and tolerably complete settlement of the whole controversy, and that the Government will thus throw on the House of Lords the responsibility of refusing such a settlement, and keeping the dispute open to a future year."

The *Northern Echo* says: "If Mr. Bradlaugh were to die

in a country parish where the only graveyard was that attached to the National Church, the clergyman would at the present moment be compelled to read over his remains the whole of the beautiful service of the Church. Mr. Bradlaugh is not only by law a member of the Church of England, but as he was in his youth a Church Sunday-school teacher, we presume he was as a child—according to the language of the Book of Common Prayer, by 'baptism regenerate and grafted into the body of Christ's Church.' . . . The absurd, illogical, and illiberal limitation of the services which are to be permitted in the churchyards to those which are both Christian and orderly, instead of permitting all services which are either Christian or orderly, leaves the country clergyman saddled with the duty of reading the full service over Mr. Bradlaugh. . . . Is it not a strange and incomprehensible mystery that the clergy of the Church of England should so passionately contend for the privilege of burying Mr. Bradlaugh and Mr. Bradlaugh's followers 'in a sure and certain hope of a resurrection into eternal life'?"

The *South Wales Daily News* says: "What we insist upon in connection with the Burials Bill is the frank recognition of the principle of religious equality, by which we do not mean merely that every religion or religious denomination should be treated alike, but that a man's views upon religion should not debar him from any of the rights or privileges of a subject, a citizen, or a parishioner. . . . We think that there is a flagrant injustice perpetrated in the opportunity seized upon in connection with this Bill to add to the power of the Established Church as a kind of set-off to an act of bare justice to Nonconformists. To strengthen the powers and pretensions of Convocation is to inflict additional injustice on Nonconformist denominations. Why a Liberal Government, depending for its very existence upon the fidelity of the Nonconformist party, should take a step in the way of bolstering up the Anglican clergy by giving something like legislative authority to Convocation—a step which a Conservative Government would scarcely have ventured upon—is not quite apparent. We object to the redress of a Nonconformist grievance being made use of in the interest of increased State patronage of the Established Church. We object further to the attempts made in the Burials Bill to compel Nonconformists to recognise the festive days of the Church of England. Nonconformists will observe Good Fridays and other similar days when they choose to do so, but decline to submit to any State interference as to what they shall or shall not do on such occasions. If burial in their own churchyard with their own service be theirs as a matter of right, they will resent any attempt to dictate to them on the so-called sacredness of days which are, in their opinion, no more sacred than any days in the year."

The *Manchester Guardian* says:—"It is not quite clear what course the Government intend to take with regard to the Convocation clause, but they have announced that they must adhere to the provision which enacts that only 'Christian' services will be allowed in the churchyards. This we consider an illogical and unjust limitation."

The *Manchester Examiner* says:—"Much is attempted to be made of the fact that Nonconformists are no longer compelled to pay Church-rates, and that, therefore, Churchmen have to pay the cost of keeping the churchyards in order, while Dissenters will enjoy them without charge. The whole argument is a jumble of false and inconsistent assumptions. Church-rates were applied to the maintenance of the fabric of the Church, and not to the maintenance of the churchyards. Surely churchyards should be self-supporting. People are not buried in them for nothing. A substantial fee is always charged; sometimes it is of an almost extortionate amount. A small percentage on the fees would suffice for the decent maintenance of churchyards, and the parson should deem himself bound to keep in order such a profitable estate. . . . The Convocation clauses should be as objectionable to lay members of the Church as they are to Nonconformists, and perhaps more, for it is their shoulders that will have to bear the burden of the yoke. We trust, also, that the relief afforded by the Bill will be deprived of its sectarian character, and extended to the whole community."

The *Bradford Observer* says:—"The whole Bill means a surrender of the notion that it is right to treat the dead body according to our ideas of the future fate of the living soul. Why not surrender the notion altogether, since we have surrendered so much of it?"

The *Church Review* says:—"For our part we hope the Convocation clause will be expunged, simply because it is not a Convocation clause, but only an attempt to make legal a Rationalistic move, which one Convocation has approved, and the other has thrown out, the saying of some service over the unbaptized."

Rev. W. HOWARD LEEDS, curate of St. Michael, Shore-ditch, writes to the *Daily News*:—"Will you allow a clergyman of the Church of England space for a few words of protest against the injustice done to non-Christians by the sixth clause of the Burials Bill of this Session? Concerning the Bill taken as a whole I wish to offer no opinion. I confine myself entirely to the clause which restricts all funeral services held at the grave to such as are Christian in their character. To me, sir, such a restricting clause appears to be both illogical and illiberal. It is illogical in that, as I shall try to show, it cuts at the root of, and utterly destroys the force of the very powerful arguments made use of by those who favour the Bill; illiberal, inasmuch as it convicts those Christian Nonconformists, who agitate for their rights as citizens, of being willing to refuse the same civil rights to non-Christian Nonconformists, who yet are citizens equally with themselves. The arguments upon which Nonconformists, whether Christian or non-Christian, must base their claims, may be stated as follows:—'The churchyard is the property of the nation, and every man, woman, and child of the community, as a shareholder in such property, has by the law of the land a right to be buried therein. It is, therefore, a monstrous injustice that any member of the community possessing, and compelled in most cases by the law of absolute necessity to exercise such right, should yet not be permitted to be laid in the grave by his own minister and according to the rites of his own denomination, but should be compelled in his death to conform to a religion from which in his life he had dissented, and which, it may be, he held in actual abhorrence, or as an alternative, to be buried in silence like a dog.' Such an argument is perfectly logical and consistent. Grant the premises and the conclusion is inevitable. But the sixth clause of the Burials Bill robs the argument of all its force and deprives it of all consistency. For if the churchyard be the property of the State, and the Jew or the secularist equally with the Christian Dissenter be a shareholder in such property, and may claim a legal right of

burial therein, it follows that the non-Christian, in demanding a right to be buried in a manner consistent with his own opinions, bases his arguments on exactly the same premises as does the Christian Nonconformist, and arrives at the same inevitable conclusion. Therefore, to reject the claims of the non-Christian is either to deny the validity of the Christian Nonconformist's argument or else to be convicted of illogical and illiberal inconsistency. Mr. Osborne Morgan does not appear to deny this. He, as reported in the *Daily News*, makes no effort to meet the objection that 'he was now only taking away one religious condition in order to impose another.' His only answer is to the effect that non-Christians form only an infinitesimally small proportion of the rural population, and that therefore the injustice done would prove to be infinitesimally small. But injustice is none the less injustice because it is felt only by a small minority; and, surely, on true Liberal principles, the rightful demands of the few have a claim to be considered in no wise inferior to that possessed by the demands of the many. As a matter of fact the Bill, as it exists at present, removes no grievance whatsoever; it only transfers the grievance from a larger to a smaller portion of the community. It narrows but does not destroy it. Sir, I can understand the position of those who maintain that the churchyards are the private property of the Church. I can understand those who argue that they are the property of the nation. But I utterly fail to comprehend the position of those supporters of the present Bill who, whilst contending for the national character of the churchyards as being the property of the people, yet stultify themselves and destroy their whole case by refusing to a portion of the community those rights which, according to their own principles, must belong to the whole."

Rev. E. LEDGER, rector of Barham, thus writes:—"I see in the *Times* of Friday last that on the previous evening Mr. O. Morgan informed Mr. Talbot that 'the incumbent and churchwardens' would be charged by the proposed Burials Bill with the duty of seeing that 'nothing offensive should be done in the churchyards if the Bill should be passed.' There has of late been a general consensus of opinion that the practice of appointing the clergy as rural magistrates, which was formerly very usual, is undesirable, and should be discontinued. May not the clergy, on their part, well object to have the office of a public prosecutor, or even of a policeman, thrust upon them by the proposed Act? To submit to the Act is one thing; to be ordered by it to prosecute those who may transgress it is certainly what no clergyman undertook when he received holy orders."

Rev. H. R. BRAMLEY, vicar of Horspath, Oxon, thus utters his wail in reference to the Burials Bill:—"Should this insidious measure be carried, the Church will have small claim to compensation in case of Disestablishment, for her right to be treated as a definite religious body will be gone."

Rev. A. LENDRUM, rector of Blatherwycke, Wansford, who is in receipt of the not unsatisfactory income of £450, with house, for looking after the spiritual interests of a parish including 180 persons, all told, has thus announced, in a letter to the Bishop of Peterborough, the terrible things which he intends to do when the Burials Bill becomes law:—"I will forthwith give warning to all the *ipse facto* excommunicants in the parish, and will then give a list of those who are impenitent to the churchwardens to present to the archdeacon; I will then formally acquaint your lordship that I will not communicate them while alive, nor bury them when dead, unless officially informed of their previous reconciliation."

MEETING OF LIBERAL MEMBERS.—It is natural that a large number of Liberal members should desire to make the Burials Bill a complete and permanent settlement of the question. The meeting on this subject, which they held at the House of Commons yesterday, may be regarded as an earnest of their determination to endeavour to accomplish this object. The most important amendment which they propose to move in Committee on the Bill is one which, by a slight alteration in the phraseology of Clause six, would give full and impartial effect to the principle of the measure. As the Bill now stands, a burial must take place either without religious service of any kind, or with a religious service which must be both "Christian and orderly;" and although it is explained that the word "Christian" is used in a very broad sense, yet a limitation is necessarily imposed on the principle of religious equality, which it is the professed object of the Bill to establish. Mr. Illingworth, who enjoys the full confidence of the Nonconformists of the country, has consented to move the amendment which will secure to others the rights they claim for themselves. We hope that the Government will decide to support a proposal which undoubtedly commends itself to the great body of their supporters. They, like Mr. Illingworth, desire that the Burials Bill shall bring to a close the agitation on the subject, instead of being only a measure for meeting the special grievance of the Nonconformist bodies.—*Daily News*, Saturday.

METROPOLITAN CEMETERIES.—By a return to an order of the House of Commons, issued from the Home Office, it appears that in the various cemeteries within ten miles of the metropolis the number of burials in 1879 was, in consecrated ground, 45,916; in unconsecrated ground 37,908; and there were, in addition, 86 burials in the Jews' Burial Ground, Willesden. The ecclesiastical fees received in 1879 in respect of the same cemeteries were as follows:—Paid to incumbents, £9,358 16s. 7d.; to clerks, £1,258 6s. 7d.; to church trustees, £595 14s. 5d.; to officiating clergymen, £4,321 0s. 2d.; grand total, £15,533 17s. 9d.

RUSSIAN ECCLESIASTICAL STATISTICS.—According to a recent report from the Holy Synod there are in Russia, besides the cathedrals, about 35,000 churches, of which 30,000 are parish churches. The services are carried on by 37,718 priests and 11,857 deacons; there are 65,951 lay church servants, such as sextons, &c. The State contributes to the support of 17,637 churches (a little more than half of the whole number) the annual sum of 4,384,312 roubles (about £657,000). The total amount contributed by the State for maintaining churches in Russia is about 5,200,000 roubles (about £780,000).

TESTIMONIAL TO REV. DE. J. H. WILSON.—We are glad to learn that the mission churches which were affiliated with the Home Missionary Society have recognised in a very pleasing form the happy connection which so long subsisted between them and their late secretary, having presented him with an elegant silver salver valued at about £30, bearing the following inscription:—"Presented to the Rev. J. H. Wilson, D.D., with a purse of one hundred and fifty sovereigns, by members and friends of mission churches in England and Wales, as a mark of personal esteem and a memorial of twenty years faithful service as Secretary of the Home Missionary Society."

MUDIE'S SELECT LIBRARY.—CHEAP BOOKS.—
SPECIAL NOTICE to Librarians, Treasurers of Free
Libraries, and other Gentlemen about to form Libraries,
large or small. A New Edition of MUDIE'S CLEAR-
ANCE CATALOGUE is now ready, and will be for-
warded, postage free, on application. More than HALF A
MILLION of VOLUMES are now on Sale, and must be dis-
posed of in order to provide additional space for the rapid
accumulation of newer books.
New Oxford-street, August 19, 1880.

BRAND and CO.'S OWN SAUCE,
SOUPS, PRESERVED PROVISIONS, and
YORK and GAME PIES; also
ESSENCE of BEEF, BEEF TEA,
TURTLE SOUP and JELLY, and other
SPECIALTIES for INVALIDS.
Caution—Beware of Imitations. Sole Address—
11, LITTLE STANHOPE-STREET, MAYFAIR, W.

SCHWEITZER'S COCOATINA.
Anti-Dyspeptic Cocoa or Chocolate Powder.
Guaranteed Pure Soluble Cocoa of the Finest Quality, with the
excess of fat extracted.
The Faculty pronounce it "the most nutritious, perfectly digestible
beverage for Breakfast, Luncheon, or Supper, and invaluable
for Invalids and Children."
Highly commended by the entire Medical Press.
Being without sugar, spice, or other admixture, it suits all palates,
keeps better in all climates, and is four times the strength of cocoas
"BICKENS" yet "WRANKED" with starch, &c., and is REALITY CHEAPER
than such Mixtures.
Made instantaneously with boiling water, a teaspoonful to a
Breakfast Cup, costing less than a Halfpenny.
COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla
Chocolate, and may be taken when richer chocolate is prohibited.
In tin packets at 1s. 6d., 3s., 5s. 6d., &c., by Chemists and Grocers.
Charities on Special Terms by the Sole Proprietors,
H. SCHWEITZER and CO., 10, Adam-street, London, W.C.

CONTENTS OF No. XXXIV.	
LEADING ARTICLES:—	PAGE
The Second Reading of the Burials Bill	851
The State of Ireland	890
The Ministerial Policy	890
That Precious Game!	861
Lord Stratford de Redcliffe	851
CORRESPONDENCE:—	
The Progress of Infidelity	852
The Burials Bill	853
School Boards	853
LITERATURE:—	
A Study of Shelley	853
Cardinal De Retz and the Pope	854
MISCELLANEOUS:—	
Death of the Rev. M. A. Sherring of Benares	851
Five Years in America, by Rev. Rouse Thomas	855
"Australia Confederated"	867
Report of the Debate on the Burials Bill	855
Analysis of the Burials Bill Division	864
Notices of Amendments	851
The Nursing System at Guy's Hospital	857
Nonconformity in Manchester	854
Sketches from the Gallery	858
Rev. E. Paxton Hood at Manchester	868
Independent College, Taunton	868
Epitomes of News	871
Gleanings	890
News of the Free Churches	893

THE Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, AUGUST 19, 1880.

THE STATE OF IRELAND.

THE sectarian riots in the North of Ireland, and the theft of arms in the South, would not in themselves excite apprehension of any widespread danger to the public peace. The alarm these events have caused is mainly owing to the anxiety already existing; and for that anxiety it is impossible to deny that there are reasons of considerable gravity. The statistics produced by Mr. FORSTER, and showing an altogether abnormal increase in the number of evictions, in our opinion fully justified his proposal of the temporary measure which the House of Lords has unwisely rejected. But throughout the debates in the Commons, it was tolerably evident that the Government possessed information not presentable in a statistical form, which made them look forward with serious apprehension to the task of maintaining order during the coming winter. There can be no doubt that the action of the House of Lords has made this task, in all probability, more difficult even than it would have been had the Disturbance Bill never been proposed. But it is grossly unfair to attempt, as Tory organs do, to throw the responsibility of the increased danger on the proposers of an expedient which, if it had been adopted, would have gone far to efface that danger altogether. Disputes on this point, however, are now useless, except so far as they involve the constitutional question raised by every arbitrary exercise of the anomalous powers of the House of Lords. And with this question we are not at present concerned.

The facts of the case as they stand are, speaking broadly, just these. The small agricultural tenants and labourers, who form a majority of the population of Ireland, have been living for years on the verge of starvation, and are now in imminent

danger of passing it. They are badly advised by wild demagogues, who suggest an impossible revolution, and who secure a cheap and worthless popularity by appealing to violent and easily excited passions. On the other hand, the only reforms that can effect more than a temporary relief are opposed to habits and instincts prevalent in England; while the zealous English Liberals, bent upon securing such reforms, are spurned and robbed of all support in Ireland itself through the irreconcilable attitude of the Home Rulers. Such a situation appears at first sight almost hopeless; but if Mr. GLADSTONE be spared in health and energy we are convinced it is not beyond his powers to deal with it, provided only that his proposals are not mutilated or neutralised in the House of Lords. As to the first fact, the long-continued existence of poverty and misery amongst the agricultural tenants and labourers, there can hardly be any dispute. It may have been exaggerated in the case of particular districts; it may be aggravated by mischievous political agitation; but the evidence of disinterested and impartial witnesses, typified, for instance, in Mr. TUKE, is proof positive that Ireland suffers not merely from temporary causes, but from a deep-seated and hitherto irremovable incongruity between the system of land tenure and the conditions of agricultural success. As a general rule, making all allowance for large, but insufficient, exceptions, the tenant is expected to do everything for the land—to drain, and fence, and build, and repair, just as though he had reclaimed it from the wilderness. All that the landlord does is to accord him permission, for a consideration, to cultivate it as he best may. Unfortunately, too, the price of this permission follows so hard on the increased value given to the land by the tenant's efforts as to leave no reasonable margin for remuneration. Illustrative cases have been stated in which a man gets permission for £2 a-year or so to enclose a piece of bog or mountain, and has his rent doubled, trebled, or quadrupled as soon as ever the poor man's own work and outlay have raised the value to that extent. The "unearned increment" condemned by Mr. MILL is nothing to this. This is stolen increment, the deliberate appropriation by a passive incumbent of the hard-earned fruits of another man's labour. No wonder under such a system little farms show miserable results. The old man of the oft-repeated moral story might reasonably plant apple trees for his grandchildren, but to plant them for his landlord's grandchildren would be a very different thing.

From causes like these a state of feeling exists in Ireland like that which in France preceded the great Revolution. It is not so acute, because in these philanthropic days there is always a LORD MAYOR, or a Lady BOUNTIFUL, to step in and to ward off the extreme issues of such a system. But there can be little doubt that if Great Britain were not overwhelmingly strong, the prolonged existence of the United Kingdom would be very precarious. Now if Irish patriotism were reasonable, it would see that the only prospect of thorough reforms lies in the possibility of directing British strength by the united intelligence and liberalism of the two islands. But Irish patriotism, or, at least, what calls itself such, takes the utterly hopeless course of scouting every suggestion except the for ever impossible one of practical secession. Now it is hardly creditable that any spouter of sedition can seriously think any contingency imaginable in which the land system of Ireland could be revolutionised by physical force. How wickedly reckless then must any man be, who, for the sake of factious notoriety, can egg on his unarmed and poverty-stricken hearers to acts of violence, which he very well knows will mean to them certain death! But such men are beyond argument, and if we mention them it is only to emphasise the necessity for reforming the abuses which make their pestiferous influence possible.

It is not only in Ireland, however, that unreason complicates political troubles. Landlordism is amongst us something more than a social institution; it is a religion, or, at least, a superstition. There is a special sacredness attached to the landlord's rights, such as sanctifies no other creditor. Any assault upon his privileges is repelled, not merely with the irritable vehemence of a grocer condemning co-operative stores, but with the sanctimonious indignation of a bishop protesting against the Burials Bill. Now, the trouble caused by Ireland has, in part at least, been repaid to British statesmen by the valuable lessons her necessities have sometimes taught them. Without intending it, Ireland has given effective instruction in regard to religious equality and Disestablishment. Her misery in 1845-6 was more eloquent than even Mr. COBDEN or Mr. BRIGHT. It is more than possible that she has in store for us a practical demonstration of the need for land law reform, more cogent even than any argument of JOHN STUART MILL'S.

THE MINISTERIAL POLICY.

THE determination of the Government not to prorogue Parliament until its work is done has spoiled the little game of the Opposition, and, as might be expected, has produced no little irritation. The leading journal, which professes to represent those moderate Liberals who show their friendship to Mr. GLADSTONE and the Ministry by cavilling at everything they do, has alternately tried coaxing and bullying, but has been equally unsuccessful with both. In vain are the Ministry pleasantly assured that next Session is the first which can really be regarded as their own, and urged to accept the delay of their measures as an inevitable necessity, and equally in vain are they warned that work so hastily done cannot be well done. They have put down the foot, and are resolved that the obstructive tactics of a small faction shall not make legislation impossible and Parliament a byword everywhere. They deserve the gratitude of all true patriots for the spirit and determination they have shown. It would have been a public calamity if Parliament had been overridden by such a triumvirate as LORD RANDOLPH CHURCHILL, Mr. GORST, and Sir DRUMMOND WOLFF. These distinguished gentlemen, who compensated for a lack of statesmanship by a superabundance of audacity and insolence, fancied if they could only talk till the grouse were ready for the sportsmen's gun, they would be able to baffle the great Liberal majority which the country had returned. They now find, to their vexation and bitter disappointment, that they reckoned without their host. They expected to meet with men of the temper of their own leader in the House, who would be cowed by difficulty, and cease to attempt the impossible, and they are confounded by the unbending purpose which treats their factious opposition as an obstacle that must be swept aside. They meant to show the Government that they had caught a Tartar; to their surprise they learn that the Tartar has caught them. They have done mischief enough, if only by the example they have set, and the encouragement they have given to others to pursue a similar course. However impracticable and obstinate Home Rulers may be hereafter, the Conservative party will have no ground of reproach against them. Motions which mean only delay, interpellations intended only to waste the time of the House, or perhaps to provoke an over-weighted Minister to a display of feeling, insolent suggestions, pervaded by a spirit of rowdiness and introducing elements of dispute and mischief, will in future be able to plead the sanction of those who profess to be *par excellence* representatives of Society and champions of aristocratic privilege. The worst displays of Mr. BIGGAR or Mr. O'DONNELL are creditable when compared with some of the exhibitions of the "Fourth Party" and its occasional allies. The Tories must certainly have abandoned all ideas of a return to office within any reasonable time, or they would have done something to repress the mode of warfare which may be turned with fatal effect on themselves, should they ever again sit on the Treasury Benches. They have yet to learn the effect which the scenes of this short Session have produced on the mind of the constituencies. Even amid the plaudits and laughter of London clubs by which, unwarned by their recent experience, they still suffer themselves to be misled, a suspicion as to the wisdom of their procedure must sometimes have crossed their minds. The country has already shown that it is not easily to be bamboozled, and it certainly is not probable that it will allow itself to be baffled by a little knot of lordlings and their hangers on, who are unable to understand or respect the conditions on which political warfare has hitherto been carried on among us. It is certainly strange that it is the party of "gentlemen" which has ruthlessly set aside those gentlemanly traditions which have been supposed to guide the action of Parliament in the past. A more serious blunder in policy could not well have been committed, and nothing is more likely to produce the conviction in the Tories themselves than its utter failure.

It is undoubtedly undesirable to break in upon the precedents which regulate the close of the Parliamentary Session. They have reason as well as practice in their favour. August is a month in which there is a natural desire to escape from the oppressive heat of London which our legislators share. All kinds of arrangements are made on the assumption that Parliament will break up as early as possible in the month, and they cannot be disturbed without considerable inconvenience. The Ministers, on whom so heavy a burden of responsibility and work rests, are at least as anxious as any one else to get away to the moors, or the seaside, or their country houses, and it is, therefore, perfectly certain that they would not defer the time of their release without adequate reason. We are ready even to admit that the *Times* is right when it

says that the brevity of the Session does not furnish any ground for delaying the prorogation, since the excitement of the electoral contest in the spring was quite as exhausting as a Parliamentary struggle could have been. The illness of Mr. GLADSTONE was itself an evidence of the severity of the strain to which our leading men had been subjected. There is thus an *a priori* argument against the extension of the Session. But it is overborne by the highest considerations of public policy. No doubt some of the measures of the Government could wait till another Session. But there was one thing which could not wait, and about which no hesitation or uncertainty could be tolerated. It was necessary to prove that the work of legislation can be carried on, and that the men at the head of affairs are capable of conducting them. If, in the course of Parliamentary work, difficulties had presented themselves, and a legitimate opposition had proved that the Ministry had undertaken more than could be accomplished in so short a time, there would have been fair ground of objection if, in obedience to a weak *amour propre*, the Government had resolved to force all their measures through a reluctant House, robbed of part of its holidays in order to secure a Liberal triumph. But it is only necessary to read the debates of last week, and especially those on the Hares and Rabbits Bill, or even to run through the long series of questions at almost any sitting taken at random, to see that the extension of the Session is due to vexatious, wanton, and deliberate obstruction. The Hares and Rabbits Bill, we are told, may take two sittings in the present week; but if the time wasted about it last week had been honestly employed in the consideration of proper amendments it might have gone to the House of Lords before now. But Mr. CHAPLIN having been absent from the second reading, which was taken in Goodwood week, would reopen the question, in gross violation of every principle of order; Lord ELCHO would interpose at every opportunity with mischievous and provoking speeches; Lord JOHN MANNERS would, in his feeble-forcible style, lecture Mr. BRIGHT on all his sins from the days of Free Trade downwards; and Mr. HICKS would make himself a Parliamentary notoriety by proposing an amendment relative to eggs in a Bill which dealt only with hares and rabbits. These gentlemen hoped thus to defeat the Bill; they have succeeded only in lengthening the Session. Even now, as the Marquis of HARTINGTON so clearly put it to Mr. GORST on Monday night, it is on them mainly that the date of the prorogation depends. It is possible for them to keep Parliament sitting till Sir FREDERICK ROBERTS has reached Candahar, or has failed in the attempt. The one thing they cannot do is to induce a Ministry with a majority at its back to lower its flag and abandon its measures at their insolent dictation.

We only wish that the same firmness had been shown by the Government throughout. Some of its difficulties have unquestionably resulted from the fatal tendency to compromise which has appeared in the Irish Compensation Bill, the Hares and Rabbits Bill, and the Burials Bill. Sir WILLIAM HARCOURT ought to have been warned by the experience of Mr. FORSTER. Concessions to the landlords are regarded by them as signals of distress, and only encourage a more violent opposition. So the HOME SECRETARY found, and probably he wishes now that he had held by his original propositions. We make all possible allowance for the difficulties of the Government. They have to conciliate hesitating and half-hearted friends as well as to face avowed and bitter foes, whose opposition has been materially aided by the special circumstances of the Session. But a bold policy is, after all, that of safety. The Ministry have only to trust their friends in order to obtain a hearty and irresistible support. We doubt whether they themselves fully appreciate the intensity and strength of the feeling that is behind them. What their followers want is the fervour of Mr. GLADSTONE or the calm determination by which Lord HARTINGTON has so greatly strengthened his own position, as well as encouraged his party. Compromises are unworthy of a Ministry so powerful in every respect. They dispirit friends, and they do nothing towards breaking the force of an opposition which is implacable, and can only be conquered by demonstrations of resistless strength.

THAT PRECIOUS GAME!

THE debates on the Hares and Rabbits Bill afford a very striking and instructive commentary upon the vaunted "good feeling" between landlords and tenants, and the sincerity of the professions made by the traditional "farmers' friends" who sit on the Opposition side of the House of Commons. Sir WILLIAM HARCOURT went quite as far as was reasonable in his attempts to meet the objections of these devotees of sport; but they only

regarded his overtures as a sign of weakness, and redoubled their efforts to spoil the Bill. They allowed the second reading to be carried without a division, partly because they had no chance of defeating it, and partly because they feared the result of recording their votes in the division list in direct opposition to the almost universal wish of the farmers. In Committee, also, they avoided divisions as far as possible, though, under the headstrong leadership of Lord ELCHO and Mr. CHAPLIN, they were compelled to go into the lobby on two occasions. What they obviously aimed at was to force the Government, by their persistent obstruction, to accept "amendments" which would render the hated measure a dead letter—a second Agricultural Holdings Act. But their speeches have betrayed them sufficiently without their votes, and they now stand forth as the friends of sport rather than of farmers, as men who have insulted the tenantry of the country by their base suspicions, and as sporting misers who begrudge the slightest vestige of the amusement they love so well to the occupiers of the soil. First, they endeavoured to destroy the main principle of the Bill—that of compulsion. Failing in that outrageous attempt, they tried to limit the agency which a farmer is to be allowed to employ in protecting his crops to one member of his household and one outsider. Some of them would prohibit the use of the gun altogether, while others would preserve hares sacred from disturbance during the greater part of the year, including the period when these destructive animals are accustomed to work the greatest mischief. And they have not half exhausted their ingenious resources yet. The notice paper is crowded with amendments directed towards rendering the new right of farmers all but valueless. Fortunately, Sir WILLIAM HARCOURT is firm enough to resist their assaults upon his measure, and strong enough to defy them. The Bill is to be passed, however long the House is delayed in carrying it, and the only results of the factious obstruction to it will be to prolong the Session, and to cover Conservative county representatives with discredit.

Knowing well the persistency with which landlords stand by their privileges, however unjust, and the excessive devotion which they feel towards sport, we are not surprised at their desire to render the Government Bill futile; but we should have given them credit for a little more common prudence than they have displayed. At the last election their hold upon the counties was weakened to an extent which alarmed as well as surprised them, and the result was clearly owing to the determination of tenant farmers to obtain the reform of the numerous abuses connected with our land system. These unfortunate men, or a large number of them, are in great distress; many are emigrating, and farms by hundreds are being thrown on the landlords' hands. In such a crisis one might have expected to see a spirit of goodwill, or, at least, of conciliation, manifested by those who wish to obtain the political support of farmers, and to induce the present holders of farms to stop in the country. If no higher motive existed, prudence would have dictated at least a show of generosity. A measure was introduced to relieve farmers from one of the most bitterly-resented grievances, and from one end of the country to the other they declared their warm approval of the Bill. It was only such a measure as had long been asked for by the Chambers of Agriculture, with the apparent consent of the landlords present at the meetings. When the time for doing what had so long been talked of came, the concession should have been made generously, and without compromise. But the men of great professions were not equal to the sacrifice of even a small portion of their precious privileges when the pinch came, and they at once proceeded to do all that they could to oppose the measure, or to render it useless. We regret to remark that in their obstruction they were assisted by some Liberal members, and a great deal has been made of this in Conservative papers. Most of the amendments from the Liberal side, however, were directed towards making the Bill more extensive in its scope, though not in the manner desired by farmers. The proposals of Mr. BRAND and Mr. LABOUCHERE were far more distasteful to game preservers than the Bill itself is. There was, therefore, no unity of object amongst those who proposed to alter the Bill, and this is so fully recognised now that the obstructives, led by Lord ELCHO and Mr. CHAPLIN, act quite independently of the Liberal members who have amendments on the paper. Thus the Government can very well afford to "canter over" the obstacles placed in the path of the Bill, which are now seen to be not half so formidable as they appeared in the first instance.

The HOME SECRETARY has made overtures to his opponents, and they have been rejected. It remains to be seen how he will behave towards his friends. Mr. BARCLAY has two amendments on the

paper which deserve the favourable consideration of the Government. The first is one proposing to extend the provisions of the Bill to existing leases, due compensation being paid to vested interests. This suggestion has been embodied in most of the petitions sent to the House by farmers in support of the measure, and in Scotland the farmers would not care to accept the Bill without the extension referred to. Mr. GLADSTONE, some time ago, admitted to the deputation of the Farmers' Alliance, which urged him to accept this amendment, that the proposal seemed reasonable and fair, though he could not then pledge himself to its acceptance. We trust that he and his colleagues will see the desirability of making their useful measure applicable to farmers generally, whether leaseholders or yearly tenants. The second of Mr. BARCLAY's amendments is of less importance, though still perfectly fair and reasonable. It proposes to allow tenants to claim for damage done to their crops through the excessive preservation of game by neighbouring landlords or tenants. If a man chooses to preserve game to the injury of his neighbours as well as of himself, he ought to pay for his extravagant self-indulgence.

By the time that these remarks are before our readers they will probably know the result of the third debate in Committee on the Bill. We trust that progress will be more rapid in all the future stages than it has been in the past, and that the Bill will be sent to the House of Lords in a form which will be satisfactory to the farmers of England.

LORD STRATFORD DE REDCLIFFE.

AFTER a life prolonged far beyond the fourscore weary years of the Psalmist, and full of varied and fruitful activity to its close, "the great ELTCHI" has passed to his rest. The death of Lord STRATFORD DE REDCLIFFE recalls a period of European politics from which in these days we have quite drifted away; a period before Prince BISMARCK was heard of, and before the German Empire rose to make all things in Europe new. Sir STRATFORD CANNING was a great power in Europe before the men of this generation had left their cradles. We can hardly realise that but a few hours ago a man was still living among us who was filling an important post in the British Embassy at Constantinople when the first NAPOLEON was playing his last card in the invasion of Russia, and Waterloo had yet to be fought to round the revolutionary wars. From that day till quite recent times there were few men of more mark in Europe or of wider influence than Sir STRATFORD CANNING; and in the East he has left a name which has simply no peer in modern times in the width and depth of the influence which it represented, and the work for the world which it was able to do. As a diplomatist Lord STRATFORD DE REDCLIFFE has left a reputation scarcely inferior to that of TALLEYRAND; while in point of moral and mental dignity he casts the Frenchman quite into the shade.

Lord STRATFORD was born of a family which has through various members rendered noble service to England and to the world. GEORGE CANNING, the most brilliant of modern politicians, was his cousin, and Lord CANNING the most noble-minded of Indian Viceroy. He was himself the son of a London merchant, and after a brilliant career at Eton and Oxford, he might have settled down into a University don had not his own strong instincts and his cousin's influence marked out for him a diplomatic career. GEORGE CANNING took a vivid interest in the fortunes of his bright and promising young cousin, and personally introduced him to Eton, and afterwards took him abroad with him in the Long Vacation, and gave him some insight into the mysteries of the diplomatic career. Diplomacy in those days was a very manifest power. It is worth more in these days than is commonly recognised, but in the early days of this century, with the Congress of Vienna to the fore, it was a very real and mighty thing, and claimed the right and exercised the power to create and destroy kingdoms at will. It was before the days of penny papers and special correspondents, when Governments depended on their Ambassadors to act for them, and accepted the view of things which their Ambassadors chose to present. Distant dependencies could not then be governed by telegraph, and the diplomatic representative of the country in a far-off capital could not, in a critical emergency, refer to the home Government for instruction and receive an answer within an hour. The Ambassador represented the weight and influence of his country, and had often, in moments of difficulty, to form and to carry out decisions of the utmost importance, in which, except in very extreme cases, he was sure to be supported by his Government, and was thus able to decide, for good or for evil, the policy of the country.

Lord STRATFORD DE REDCLIFFE's name will

always be closely associated with the Crimean War. It is rather the fashion now to say that he made the Crimean War, and so, in a certain sense, he did. He determined the time and the form of the struggle more than any man in Europe; but we hold that the struggle was, in some form or other, inevitable without him, and that Russia in unbroken strength, with Sebastopol and the Black Sea fleet as her instruments, and the Emperor NICHOLAS to direct her energies, was a menace to Turkey and to the whole Mediterranean region which the European Powers could not afford to ignore. But viewed from another, a real, though not the largest and truest, point of view, the Crimean War was the crisis of a duel between two of the strongest men in Europe—the CZAR of all the Russias and the English Ambassador at Constantinople. Keen personal as well as political antagonism entered into the conflict. No two men in Europe more distrusted and hated each other. Sir STRATFORD CANNING was at St. Petersburg in 1824, when ALEXANDER I. was still living. NICHOLAS then took the measure of him, and ten years later, when he was proposed as Ambassador to St. Petersburg, positively refused to receive him, an indignity which the haughty Englishman was not likely to forget. From that time till the crisis of the Crimean War, when "General FEVRIER" turned traitor, and in that bitter February weather NICHOLAS lay dead, Sir STRATFORD CANNING was his constant, able, and determined foe. Sir STRATFORD CANNING firmly believed that the CZAR was the most dangerous enemy of the peace of Europe, and we believe that he was not far wrong; and he bent his whole energy to counterwork his schemes and frustrate his hopes—with what brilliant success is written in the pages of history. He strove, and he strove successfully, to secure for Turkey the place of repentance which has been accorded to her; the quarter of a century during which Turkey has been the spoilt child of Europe, and has utterly disappointed and disgusted her, as spoilt children are wont to do. It was quite right that the place of repentance should be granted, and it is equally right that, as there is no repentance, the stroke of doom should fall, as it is falling now. If Turkey had been capable of regeneration, Sir STRATFORD CANNING would have regenerated her. His influence in the East was unbounded, and his word was law. It was a strange personal supremacy which he wielded; he was master both of the SULTAN and the Pachas; and yet he had at his back none of those vast military armaments which lent weight to the words of the Ambassadors of the great Continental Powers. But it is hardly just to insist too absolutely on this point with a view of magnifying his personal influence, which was no doubt very remarkable; for it must be remembered that the British fleet is really a more formidable force to the rulers of Constantinople than the vast armies of Russia, Austria, Germany, and France. It would take a long time to bring the army of a great Continental State to bear on Constantinople; while the British fleet can always be summoned in a few hours, and can act at once, and cut the Ottoman Empire in two. What virtue lay in the British fleet the great ELTCHI understood perfectly well; and he used it at a critical moment so as to necessitate the Crimean War. But his position at Constantinople was always that of a man who held in his hands the most powerful weapon which could be brought to bear for offence or defence on the Turkish Empire; and this helps to explain the very remarkable influence which he wielded with successive SULTANS, and the awe which he inspired in lawless Pachas.

But an Englishman may be proud to remember that the influence of Lord STRATFORD DE REDCLIFFE in the East had nothing little or tricky about it. It was the personal ascendancy of a very able, experienced, and high-minded man, equally honourable to him and to the country which he represented. It is quite characteristic of the haughty and imperious spirit of the man that he would never learn the language of the country whose destinies he controlled, but always had his dragoman with him to translate into courtly phrases the brief, emphatic words in which he conveyed to the SULTAN as much of his thoughts as he cared to communicate. He was a diplomatist of a very lofty and noble type, at the opposite pole to the subtle and wily TALLEYRAND, who goes by the name of the prince of diplomatists. His power lay in a clear brain, a strong will, and an honest heart; and these are the true springs of English influence in the East and throughout the world.

"The Missing Millions"—to quote the very expressive phrase employed by Lieut.-Colonel OSBORN in his article in the *Contemporary Review*—furnished the chief feature of interest in the exposition of the Indian Budget which the Marquis of HARTINGTON afforded to the House of Commons on Tuesday. In a speech in

which he manifested an approach to that rare power which characterises his eloquent chief, of investing with popular interest an array of figures, he made it clear that but for that folly and crime of the late Government—the invasion of Afghanistan—there would, during the three years under review, have been a surplus of eleven millions sterling over expenditure in the Indian revenue accounts. That surplus has been absorbed, and, in lieu of it, a deficit of seven millions created, as a result of the BEACONSFIELD Cabinet abandoning its legitimate functions for an immoral speculation in the "gunpowder and glory business." Had the true war expenditure been properly shown, the year 1878-9, instead of closing with an apparent surplus of two millions, would have closed with an equilibrium or a slight deficit; the year 1879-80, instead of closing with an apparent small surplus, would have closed with a deficit of nearly three millions; and the year 1880-1, instead of closing with an apparent small surplus, would have closed with a deficit of about five millions. Lord HARTINGTON's courtesy prompted him, by a judgment of charity, to acquit the parties concerned of a deliberate determination to falsify facts for the deception of the constituencies in view of an approaching General Election, but he declares the facts to be conclusive against them of "negligence" in preferring an uncertain basis of calculation when a trustworthy basis was ready to their hands; of "something approaching blindness," in supposing that the extensive operations which they had authorised were compatible with the expenditure estimated; and of a "determination which was reckless, if it was not deliberate"—and which manifested itself not only in regard to finances, but also as to forces—"to underrate the magnitude and importance" of the enterprise upon which they had adventured. It is difficult to find any department of Government as to which the special capacity once claimed as the prerogative of "Sovereigns," and members of the ruling class calling themselves "statesmen," has not been hopelessly discredited by BEACONSFIELD tactics.

The fomentors of disorder in Ireland have already begun to take advantage of the opportunities presented to them when the House of hereditary legislators, from regard to their own class interests, rejected a measure which the representatives of the whole nation had approved as desirable for the promotion of the welfare of the thousands of peasant proprietors in the sister island. The advice given to an excitable people to quit the path of constitutional agitation to seek by illegal practices aims which are as undesirable as they are unattainable, is but another exemplification of the want either of judgment or of true patriotism which characterises some of those who bid for the popular favour lavished on the supposed champions of the cause of Ireland. Mr. FORSTER, by the firmness of his language when called upon to express his opinion upon such mischievous agitators, faithfully reflected the tone of the whole Liberal party in this country. Fenian outrages, characterised by an apparent love of destruction for its own sake, will find no more inflexible opponents than among those Liberal politicians in England who have lent their most hearty efforts to the amelioration of Irish suffering.

The steady persistence of the Government and its friends is making headway against the combined forces of obstruction, unduly availing themselves of those tactics which are only excusable when an attempt is made by an overpowering majority to inflict wrong on those sections of society whose interests the minority feel it their duty to safeguard. When, however, time is occupied, as was the case upon the Employers' Liability Bill, yesterday, in amendments professedly in the interest of dockyard labourers, the effect of which, it was conclusively proved, would be to place that class in a worse instead of a better position, the hollowness of the pretext was sufficiently apparent. The Bill was ultimately read a third time, and occupation will be found for those peers who, we have been so frequently reminded by Lord REDESDALE, "have got no work to do."

THE LATE STOCKPORT SCHOOL BOARD.—Mr. S. W. Wilkinson, Chairman of the late School Board of Stockport, wrote recently to Mr. Mundella to ask as to the accuracy of the report of the latter's speech in the House of Commons on the 27th of July, in reply to Mr. Hopwood's motion relative to the Stockport School Board, referring particularly to the following paragraph:—"It had been doing valuable services for nine years, but then a change occurred, brought about by (Mr. Mundella) was told by the distribution of gin and drink at the election." Mr. Wilkinson desired to know on what authority Mr. Mundella had made such an accusation (as discreditable, if true, as it was false in fact) against the ratepayers and inhabitants of Stockport. Mr. Mundella's reply was as follows:—"Privy Council Office, 11th August, 1880.—Sir,—I heard from various sources before I was officially connected with this department that the majority in the Town Council which dissolved the Stockport School Board was obtained by illegitimate means. I find the same impression prevailing in various quarters, and among persons who have derived their information from your locality. I am willing, however, to accept your denial, and to express my regret if I have been misinformed. Nevertheless, I cannot sufficiently deprecate the misfortune which Stockport has sustained in the dissolution of its School Board.—I remain, Sir, yours faithfully, A. J. MUNDSELL."

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

THE tradition about the skinned eel growing rather to like the process finds some support in the attitude of the Conservatives on successive Monday afternoons. It has now come to be a settled process that the Cabinet meeting on Saturday is followed on Monday by a statement from Lord Hartington on the arrangements for public business. When, a fortnight ago, Lord Hartington commenced his *ad interim* leadership, by announcing arrangements that foreshadowed the carrying out of all the Government Bills, with the exception of the Burials Bill, the Conservatives suffered a shock which threatened to prove fatal to the older and more feeble members of the party. During the term of the late Government they had grown accustomed about this time of the year to a spasmodically cheerful address from Sir Stafford Northcote, reviewing the very sparse promises made at the opening of the Session, and announcing that their proportions would be considerably reduced in accomplishment. Sir Stafford Northcote always expressed profound regret at having to abandon the rickety bantlings born to a Conservative Government, but it never occurred to him that they might be saved by the simple process of sitting a few days longer.

It had become so much a condition of Parliamentary life that at about the 10th of August Parliament should be adjourned, that no one contemplated the possibility of sitting much beyond that time. A fortnight ago there were particular reasons why any alarm on this subject should be allayed. There had been what Conservatives regarded as some foolish talk about sitting late. This grew so persistent that they began to fear there was really something in it. Then came the stroke by which Mr. Gladstone was laid low, and it was expected as a certainty that the Session would be forthwith wound up, and that the heather might be scented on the consecrated twelfth. Lord Hartington's unemotional announcement that business would go on exactly as if Mr. Gladstone were present, and his astounding indication of a programme that left only one important Bill in doubt, was an almost incredible cruelty, an unparalleled exercise of the tyranny of a majority. Last Monday worse happened, for Lord Hartington, in addition to the measures mentioned on the previous Monday, spoke confidently of the passing of the Burials Bill. By this time the Conservatives were reduced to a condition of desperation, which enabled them to listen to this fresh atrocity without outburst. They had a little fight on Tuesday, it is true, Lord Eustace Cecil attempting to force the hand of the Government by an interpellation thrust in the middle of committee on the Hares and Rabbits Bill. But nothing was gained by this, except the calm assurance from Lord Hartington that there was no occasion to make any addition to his statement of the previous day. What he had said then remained the fact to-day, and it would be accomplished in due time—the sooner the less there was of this kind of obstruction.

Yesterday there was another statement, carrying further the assurance that the business the Government undertook to accomplish would certainly be done before the House rose. By this time the Conservatives, or such as remained at the mill, have accepted the position, and are even inclined to make merry over it. It is a mournful kind of merriment, such as might be expected from the eel whilst the process of skinning was yet comparatively new to it. Still, it is more sensible than those ebullitions of impotent anger which met the earlier announcement of the Government, that they meant to do the business for which Parliament was summoned. Mr. Gorst, with hysterical sort of humour, is even anxious that the House should sit till General Roberts reaches Candahar. So anxious is this great patriot and statesman for the welfare of the British soldier, that he cannot think of taking his holiday whilst the gallant fellows are toiling under the burning sun of Afghanistan, and as yet vainly holding out their hands to grasp that of their comrades beleaguered in Candahar. Mr. Gorst suffers the natural consequences of earlier bad conduct. It is quite possible that he may, in this case, be animated by the simplest and most commendable motives. But he has so often, in times past, endeavoured to stay the progress of public business on some trumpery excuse, that when he comes forward now with this proposal, he is met with the laughter of the House and a snub from Lord Hartington.

The awkward thing for the Opposition in this matter of the prolongation of the Session is that they cannot look for encouragement to any section of the public, even to their supporters who meet in the music halls. On almost any question of policy they might accuse Mr. Gladstone of working in the interests of the Emperor of Russia, or might in general terms indict him and his colleagues for doing something designed towards the disruption of the Empire. But on this matter of the extension of the working Session, they can do nothing but talk loudly and angrily of the tyranny of a majority. The public are provokingly inclined to approve the determination of the Government to carry on the work of the nation at whatever personal expense to those engaged thereon. There is a strong impression abroad that a large class of gentlemen returned by the constituencies are inclined to use the House of Commons as a pleasant club, membership of which gives the *entrée* to many other pleasant places. Mr. Gladstone's Government evidently regard it as a place where work is to be done, and if ever there was a policy on which the

Government might appeal for support to all classes of the community out of doors, this surely is it. The situation of the Opposition would be simply pitiable, if it were not ludicrous. After slaving the whole of the year in order to obstruct Government measures, blindly counting upon the certainty that, if they could only reach the first week in August, what was then unfinished must unfinished remain, they find that the only thing they have accomplished is the curtailment of their own holiday, whilst the public, so far from sympathising with them, laugh at their discomfiture.

The proceedings of last night, culminating towards three o'clock this morning, did not work in the direction of shortening the Session. The business of the evening had been Supply, of which there yet remained sixty-eight votes to take. The leaders of the Opposition, abrogating their functions, with one accord stayed away. A keener sense of duty animated the breasts of the Fourth Party, and their allies the Parnellites, who happily sit on the bench immediately behind them, and thus make conferences possible and convenient. They were in their places early, Lord Randolph Churchill finding an added pleasure in the self-sacrifice, since he was able to call attention to the fact that Sir Stafford Northcote was neglecting his duty. This he did by the ingenious process of consulting Lord Hartington as to his views on moving a "call" of the House, which this interesting young statesman added became the more urgently necessary since Her Majesty's late Ministers "appeared to have left town since Thursday last." Lord Hartington's answers to Lord Randolph Churchill are always very short. Mr. Gladstone had rather a fancy for playing with the youth, and would reply gravely and at some length. Lord Hartington now curtly informed him that the matter had not come under the consideration of the Government, and passed on to more serious matters.

Snubbed, but not disheartened, Lord Randolph sat in his place all night, cheered by the companionship of Mr. Gorst and Sir Drummond Wolff, and supported by the contiguity of Mr. Biggar. Making a study from Mr. Parnell's tactics, the Fourth Party did not waste their energies in talk whilst there were volunteers willing to take on themselves the burden of the night. They received valuable assistance from Mr. Arthur O'Connor, a voluntary exile from Erin, who lives in London, and represents Queen's County. He is one of Mr. Parnell's nominees, and pays his leader the compliment of closely imitating him in his microscopic criticism of the Estimates. Mr. O'Connor talked a good deal of nonsense during the evening, the consequence being that at midnight only fifteen votes had been agreed to, and these of a character not usually regarded as contentious. At this hour the vote for diplomatic salaries was reached, and Mr. Labouchere, who has an old grievance against Sir Austen Layard, brought up the question of his salary. This was the opportunity for which the Fourth Party waited. Sir Drummond Wolff is great on diplomacy, and though Mr. Biggar and Mr. O'Connor would not be likely to admit that because they know nothing of a subject therefore it would be well that they should not talk on it, they agreed to give their aristocratic allies an innings. Lord Randolph Churchill, who had earlier in the evening attempted to count out the House, well knowing that there were a hundred members within call, now indicated his high displeasure of the course the debate was taking by moving to report progress. On this a wrangle followed, the proposal being eventually negatived. But it was made again half an hour later, the Obstructionists below the gangway protesting with grave indignation against conducting the business of the nation at that hour. Then followed the customary conflict, with the usual result. It is impossible for a Government, however powerful, to resist the determination of a minority to report progress. Towards three o'clock this morning the Home Secretary angrily capitulated, and the weary House went home.

To-day the financial state of India has occupied the attention of the Commons. Sir Stafford Northcote, brought back to town by the public reproaches of his lively-going supporter, and doubtless anxious to avoid the appearance of running away from the grave indictment which he knew was in preparation, was in his place, being flanked on either side by those great lights of India—Lord George Hamilton and Mr. Stanhope. In modern times, since Parliamentary institutions and ministerial responsibility have reached their full development, there has been no such exposure of criminal negligence, if not of deliberate conspiracy, on the part of English Ministers, as was comprised in Lord Hartington's statement. This showed the facts, familiar in their general outline, that whilst the war in Afghanistan had cost fifteen millions sterling, and a huge deficit had accumulated, the cost had been represented, both in India and in the English Parliament, as considerably less, whilst the deficit had been described as a surplus. "Someone had blundered," of course, and Mr. Stanhope and Lord George Hamilton were very angry with them. But admitting mistakes on the part of an official, it was demonstrated by successive speakers that only wilful blindness or stupendous ignorance on the part of the Home Government could have failed to detect the error.

THE CONFESSORIAL IN THE CHURCH OF ENGLAND.—The *Church Times* says: "We are glad to find from the report of Confraternity of the Blessed Sacrament that, notwithstanding the efforts which have been made to discourage the society, it received last year the adhesion of 65 more priests; against which, however, must be set 35 withdrawals, and 10 deaths, leaving thus a net gain of 20, and raising the roll of Priest-Associates to 960. The number of laymen admitted was 927, against which there has only been 38 withdrawals, and 18 deaths, leaving 11,587 lay-associates on the books, and bringing up the grand total to 12,547. Twelve new wards have been formed, but three have collapsed through the removal of superiors. There are now 159 in England, and 9 in the colonies."

THE BURIALS BILL IN THE HOUSE OF COMMONS.

[FROM A CORRESPONDENT.]

It was just five o'clock on Thursday afternoon when, after a portentously long list of questions and notices of motion had been disposed of, Mr. Osborne Morgan rose from the Ministerial bench to move the second reading of the Bill. He was received with hearty cheers, which came not from his own side of the House alone, and were meant, no doubt, in part, to congratulate him on his well-deserved attainment to the position of a member of the Government. The House was well filled at the time, Sir Stafford Northcote, Sir R. Cross, and Lord John Manners being in their places on the front Opposition bench; while at the end of the same bench, and, therefore, *above* the gangway, as became his position as the leader of his party for the occasion, sat Mr. Beresford Hope, who was to move the rejection of the Bill. Below the gangway, on the same side of the House, were Lord R. Churchill, Mr. Gorst, and Sir H. Drummond Wolff, ready, as it seemed, for any amount of obstruction to prevent the progress of the Bill.

On such a well-worn theme it was not to be expected that Mr. Morgan should have anything new to say, but his speech was none the less fresh and hearty, and for a full hour he kept the fixed attention of the House. The early portions of the speech, dealing with the position of the question, were listened to quietly enough. But presently, when Mr. Morgan came to deal with the provisions of the Bill, and with the changes made in it by the House of Lords, the cheers broke out, louder and louder still, from the Liberal members below the gangway especially, till they reached their climax in the hearty shouts which greeted the announcement that, rather than accept the omission of cemeteries from the operation of the Bill, he would tear it up altogether. There was no mistaking the temper of the Liberal members, and it produced a marked impression on the other side. No less significant, however, was the silence which followed the statement that the striking out of the word "Christian," as applied to the services to be permitted in the churchyards, would be fatal to the Bill; and the Government will clearly run counter to the wishes of their best friends if they persist in pressing the acceptance of the Bill in a shape which is at once illogical and inconsistent, and cannot possibly be regarded as a final settlement of the question. Passing from the details of the Bill, Mr. Morgan next discussed the objections which have been urged against it, and in his best manner he showed how little substance and reality there was in them. His closing appeal was very fine, and evoked from Mr. Balfour, later on, the damaging admission that the arguments in favour of the Bill were simple and direct, and such as appealed to the feelings of every one, while those on the other side were such as "it was not easy to throw into the form of an eloquent peroration." This is very true, and explains how it is that, notwithstanding the determined opposition of the clergy, we are now at length to see, as Mr. Morgan expressed it, "the fall of the curtain upon this painful and protracted conflict."

Hearty cheers followed the close of Mr. Morgan's speech, in the midst of which Mr. Beresford Hope rose to move the rejection of the Bill. Mr. Hope is the master of a very peculiar sort of oratory, and his first sentences afforded a capital specimen of his style. But in dealing out his compliments to Mr. Morgan, which he never omits, he unintentionally got himself into a difficulty which, for a moment, rather disconcerted him. "If," he said, Mr. Morgan's "eloquent peroration were to pass without protest, the opponents of the Bill must confess, not only that they might, but that they ought to be beaten." The members below the gangway on the Liberal side endorsed this view of the case by a lusty cheer, at which Mr. Hope stopped short, and gave a puzzled sort of look across the House, resuming, a moment later, in a very much subdued tone, "But that is not my position." Of course Mr. Hope soon had Dr. Landels to the front; nor did he forget Mr. Dale and Mr. Spurgeon. But he was evidently not prepared for the approving cheers which rang out from the Liberal benches as he went through his now familiar string of quotations. At first he tried to parry these cheers by the observation that "Dr. Landels evidently had a large congregation," but again and again there came the same response, until at last it seemed to dawn upon Mr. Hope that he was doing his own cause but doubtful service by these recitations of Nonconformist opinion. Then he tried a serious vein, and for a minute or two we had quite a solemn dissertation on the position of the Burial service in the clergyman's round of duties. Just at this point the Lord Chancellor came into the gallery, and sat for a while intently listening to Mr. Hope. Presently, however, that gentleman, yielding once more to the old Adam that is so strong within him, drove the Lord Chancellor from his place, and brought down upon himself a storm of deprecatory cries, by an insulting comparison of a Dissenting funeral in a churchyard to the crowd at Wombwell's menagerie. The outburst which this occasioned greatly disconcerted Mr. Hope, and probably cut short his speech, for a minute or two later he sat down, apparently very little pleased with his own performance.

The House, which had very patiently sat out these opening speeches, now poured out into the lobbies, leaving but a meagre audience for Mr. Walter, who continued the debate. Mr. Walter began by administering a gentle reproof to Mr. Hope, for dealing with the question in a fashion not calculated to promote

the temper and feeling proper to the subject, and then he gave us one of those plain, practical arguments in favour of the Bill, which he has often addressed to the House. His main contention now, as heretofore, was that the proper and logical way to settle the question was to take the churchyards out of the hands of the clergy, and give them over to the parish authorities as public cemeteries. Mr. Walter has long since won for himself the respect of the House, and he kept together a fair audience. But when he sat down there was a general exodus, and Mr. Stanley Leighton, who followed him from one of the back benches on the Conservative side, addressed an almost empty House. In a mincing speech, delivered with much graceful bowing and display of the palms, strongly suggestive of the looking-glass, this gentleman essayed to persuade the House to extend the operation of the Bill to the private burial places of Nonconformists; and then Mr. Brinton gave a Churchman's speech in favour of the Bill. Mr. Rodwell followed from the Conservative side, regretting that the Government were going to dissent from the amendments introduced into the Bill by the House of Lords, in consequence of which he would be unable to support the second reading, as he intended to have done.

We were now in the very deadest part of the night, the members in the House being few and far between. The Speaker, therefore, slips out for his chop, and we betake ourselves to the lobby. Ten minutes later the Speaker is in his place again, and Mr. Lyulph Stanley, in quiet, but firm, language, is giving Mr. Beresford Hope a well-merited castigation for his Wombwell comparison, and saying how such language contrasted with the conduct they were taught at school, to remove their hats whenever they passed a funeral on the public road. Mr. Schreiber followed from the Conservative side in a well-delivered, but intemperate, speech, strongly condemnatory of the Bill. This gentleman brought down upon himself an outburst of ironical laughter by an awkward pause in the middle of a sentence. "The lessons of history do not teach me," he said; and very naturally the other side of the House laughed heartily at his extreme candour. But the laugh was changed to a shout of disapproval, when the hon. gentleman went on to complete his sentence by adding—"that peace was to be obtained by buying off the barbarians." He thought it the better plan to buckle on his armour and fight them. Neither Mr. B. T. Williams nor Col. Makins contributed much of note to the debate; but Mr. Woodall gave a decided fillip to its lagging interest by the frankness of his avowal that he accepted the views of Dr. Landels and Mr. Dale which had been quoted, and as a member of the Council of the Liberation Society, openly declared that he had no idea of compromising the great principle of religious equality in order to carry that measure. It was Mr. Woodall's first speech in the House, and he is to be congratulated on a decided success. His opening reference to Mr. Beresford Hope, as the former member for Stoke, was very gracefully done. But Sir John Mowbray was greatly scandalised at his candour, and said that they knew now on what grounds the Bill was advocated on the opposite side. He also recalled attention to the very different mode in which Sir Morton Peto had advocated the first Bill on the subject, how in modest tones and with bated breath he pleaded for the concession as a very small matter, while it was now openly advocated as an instalment of a larger measure. Mr. Marriott from behind the Treasury Bench argued that the Bill would strengthen rather than weaken the Establishment; and then Mr. A. Balfour from the other side joined Mr. Rodwell in his regret that the Government proposed to strike out the Lords' amendments. Commenting on the eloquent pleading of Mr. Osborne Morgan, he went on to say the House would, no doubt, have more advocacy of the same kind from Mr. Bright, "whose rhetoric," appealed to the feelings, but "did not tax the understanding to any great extent." This indiscretion of Mr. Balfour's evoked loud shouts of disapproval from the Liberal benches, and marred what was otherwise a well-intentioned and conciliatory speech.

The House had for some time past been rapidly refilling; and now came what, in some respects, was really the speech of the evening, from Mr. H. Fowler, the member for Wolverhampton. Mr. Fowler has previously spoken in the House, and made a decidedly good impression; but by the speech of last night he fairly leaped into the position of a Parliamentary orator of the first rank. Unfortunately, none of the daily papers do anything like justice to the speech, which, both for matter and manner, was most admirable. One passage especially was given with telling effect. Referring to the Archbishop of York's amendment, Mr. Fowler said he had heard the author of that amendment give his reason for it—namely, that "the ancestral association had not had time to gather around the cemetery." "I can understand," said Mr. Fowler, "that some representative of one of our great houses, whose family history has run side by side with our national history, would regard it as an extreme dishonour to be excluded from the last resting-place of his illustrious forefathers; and I can understand that to such a one it would be a sentiment of reality which would not attach to any modern cemetery. But for a man sprung from the middle class himself, the son of a Cumberland tradesman, who by his own splendid ability had won for himself the second prize of his profession—for him to utter that little sneer at the Nonconformists of the middle class was as unworthy of a Protestant bishop as it was derogatory to the nation. To the Nonconformists the words father, mother, husband, wife, parent, child, were as dear as they were to the proudest peer that ever sat at Westminster; and though they might lack the 'ancestral associations,' they cherished in its truest intensity that feeling of kinship, and friendship, and affection, which to-day, as 3,000 years ago, found its truest expression in the pas-

sionate utterance of the Jewish widow, 'Where thou art buried there will I be buried also.' It was, perhaps, a little hard upon the archbishop to deal with him thus severely, for what possibly, after all, was not in any sense meant as a sneer; but there was no mistaking the feeling of the House on the subject, for it cheered right lustily. When Mr. Fowler sat down he had many congratulations on the ability of his speech, and it will clearly be his own fault if he does not become a very considerable Parliamentary figure.

Mr. Talbot followed in a characteristically feeble speech; and then Mr. Bright, who had been in the House almost continuously throughout the debate, rose to reply on behalf of the Government. It was not one of Mr. Bright's great speeches, for it was quiet, altogether unimpassioned, and purely conversational in its style. But it was a most powerful and effective speech for all that; and as the speaker traversed the argument that had been taken against the Bill, dealing with the objections one by one, you could almost see them crumbling into nothingness under his powerful grasp. Sir R. Cross had many times during the evening been taking jottings of the debate, and as soon as Mr. Bright rose he quite ostentatiously resumed the business of note-taking. But the speech speedily proved too much for the late Home Secretary who soon pocketed his notes, and evidently gave the case up as hopeless. And what one surmised before he began to speak, the speech itself abundantly proved. He really had nothing to say, and tried to say it as pleasantly as possible. Poor Mr. Newdegate was amazed, and bitterly complained that the opposition to the Bill had absolutely collapsed. For himself, he could only urge that all he wanted was that "the denomination to which I belong"—an expression which he used over and over again—should have the same liberty as other religious bodies. Mr. Newdegate used to be known as the "undertaker" of the House, and certainly the funeral wail which he set up this morning was eminently in character.

There was not much excitement during the preparation for the division; but, after it had been taken, the tellers were so long in coming in, and the members who returned to the House were so nearly equal on the two sides that for a while it began to look as if the division must have been a very narrow one. But only for a moment. Presently the numbers came out, "The Ayes to the right were 258; the Noes to the left were 79;" and a ringing shout, rather of laughter than of cheers, proclaimed the utter rout of the Conservative opposition.

THE BURIALS BILL DIVISION.

THE NONCONFORMIST "TINY HANDFUL" AND THE CHURCH "CAVE."

In anticipation of the division on the Burials Bill, the *Church Times* has, on various occasions, thus expressed itself: "The Church . . . has gone on in her triumphant course, while Dissent, as a whole, has absolutely lost ground." "The Dissenting Members" "cannot be more than a tiny handful. The expulsion of Mr. Disraeli has been the work, if of anybody, of Liberal Churchmen. . . . Why, then, it should be so coolly assumed that the Burials question has been fought at the hustings and lost is what no one can be expected to understand. . . . At the same time, it will be wise to form a 'Cave' without delay. It will be wise for a strong body of Liberals to let the new Premier understand that they will not suffer any Church interest to be sacrificed to the Liberation Society." "Very little mischief has been done by the new Government, and none will be done at all if the Churchmen who supported Mr. Gladstone will only make him understand that they do not mean to have their Liberalism taken for Liberationism."

Mr. R. E. Harington Stuart, in a letter to our contemporary, controverted this view, quoting a statement published in the *Standard* that "Mr. Marten's Burials Bill had cost the Government no less than twenty-four seats." He added: "I find that no less than eleven Conservatives who voted against the P. W. R. [Public Worship Regulation] Act have, unfortunately, lost their seats. We can only hope that those Liberals who have replaced them are all good Churchmen. On the other hand, I find that most of those Conservatives who voted in favour of the Act have retained their seats, which is equally deplorable. The only conclusion that can be drawn is, that Churchmen were too few in number to influence the majority of the elections one way or the other." He, therefore, suggested that the proposed "Cave" should consist of "Liberals and Conservatives combined," and that its object should be "to let the new Premier understand that they will not suffer any Church interest to be sacrificed to the Liberation Society."

The long looked-for division on the Burials Bill has now taken place, and the following analysis will be interesting to our own readers, and possibly instructive to "our friends the enemy."

The MAJORITY included:—The MINORITY was thus constituted:—

LIBERAL "NON-EPISCOPALIANS."—Messrs. W. S. Allen, G. Anderson, B. Armitage, J. S. Balfour, J. W. Barclay, J. Barran, J. C. Bolton, Jacob Bright, Rt. Hon. John Bright, A. Brogden, R. P. Bruce, G. M. Byrne, C. Cameron, Rt. Hon. J. Chamberlain, J. F. Cheetham, J. C. Clarke, J. Collings, J. J. Colman, D. Davies, R. Davies, C. Dawson, J. F. B. Firth, W. Fowler, L. Fry, Sir A.

Messrs. J. E. F. Aylmer, A. J. Balfour, T. C. Baring, F. St. J. N. Barne, Sir W. B. Barttelot, Rt. Hon. Sir M. H. Beach, W. W. B. Beach, Earl of Bective, E. Birkbeck, H. Birley, W. H. Broadley, Hon. St. J. Brodrick, Lord Brooke, Lord Burghley, Gen. E. S. Burnaby, Sir R. J. Buxton, Sir R. W. Carden, Col. Hon. G. W. Clive, F. Compton, O. E. Coope, Rt. Hon. Sir R. A. Cross, H. P. Davenport, Major A. G. Dickson, Col. Hon. E. Digby, C. Donaldson.

Gordon, E. T. Gourley, Sir H. Havelock-Allan, T. R. Hill, J. Howard, A. Illingworth, D. J. Jenkins, J. Kinnear, Sir J. C. Lawrence, W. Lawrence, F. Lea, W. H. Lenham, H. Lee, R. B. Mackie, P. S. MacLiver, A. McArthur, W. McArthur, P. M'Lagan, D. M. Laren, J. G. M'Minnie, R. T. Middleton, T. T. Paget, G. Palmer, J. Dick Peddie, T. B. Potter, Sir C. Reed, H. Richard, J. Roberts, Sir J. G. T. Sinclair, Rt. Hon. J. Stansfeld, W. Summers, P. A. Taylor, J. P. Thomasson, J. H. Tillott, Dr. J. Webster, J. Whitwell, B. T. Williams, W. Willis, W. H. Wills, W. Woodall, Sir Sidney Waterlow—(65). **ROMAN CATHOLICS:** Messrs. J. G. Biggar, D. La T. Colthurst, J. Daly, J. L. Finigan, R. D. Lyons, J. M'Carthy, C. H. Meldon, Major Nolan, A. O'Connor, T. P. O'Connor, J. O'C. Power, W. A. Redmond, C. Russell, T. Sexton.—(14). **JESUIT:** Mr. A. Cohen, Sir N. M. de Rothschild, Mr. Sergt. Simon, Mr. Sidney Woolf—(4). Total: 83.

The MAJORITY also included:—

LIBERAL EPISCOPALIANS.—Sir T. D. Acland, Rt. Hon. W. P. Adam, Hon. T. C. Agar-Robartes, W. Agnew, H. G. Allen, R. S. Allman, A. Arnold, Hon. E. M. Ashley, Sir G. Balfour, Viscount Baring, A. Bass, H. Bass, W. B. Beaumont, M. Biddulph, R. P. Blennerhassett, W. C. Borlase, H. R. Brand, T. Brassey, E. B. Brett, W. E. Briggs, J. Brinton, H. Broadhurst, Rt. Hon. Lord Bruce, J. Bryce, T. Burt, M. C. Buszard, F. W. Buxton, R. F. F. Campbell, H. Campbell-Bannerman, Hon. B. Carington, Hon. Col. Carrington, R. K. Causton, Lord F. C. Cavendish, Sir Thos. Chambers, Rt. Hon. H. Childers, J. W. Chitty, Sir T. E. Colebrooke, W. J. Corbet, C. C. Cotes, G. Courtauld, L. Courtney, Hon. H. F. Cowper, W. R. Craig, Sir R. A. Cunliffe, H. Davey, W. Davies, A. W. Dilke, Sir C. W. Dilke, Rt. Hon. J. Dodson, T. Duckham, Rt. Hon. M. E. Grant, T. Earp, Passmore Edwards, Admiral Hon. T. Egerton, Hon. A. R. D. Elliot, G. Errington, Sir A. Fairbairn, Dr. R. Farquharson, Rt. Hon. H. Fawcett, R. Ferguson, Sir W. H. B. Folkes, Hon. C. W. Fitzwilliam, Cyril Flower, C. G. S. Foljambe, Sir C. Forster, Rt. Hon. W. E. Forster, R. Fort, H. H. Fowler, D. F. Gabbett, H. J. Gladstone, W. H. Gladstone, Hon. Sydney C. Glyn, Hon. E. F. L. Gower, F. W. Grafton, A. Grant, D. Grant, M. J. Guest, R. T. Gurdon, J. G. C. Hamilton, Right Hon. Sir W. Harcourt, Marquis of Hartington, G. W. Hastings, Sir A. Hayter, E. Heneage, Sir F. Herschell, J. T. Hibbert, J. R. Holland, J. Holmes, W. Holmes, C. H. Hopwood, J. D. Hutchinson, F. A. Inderwick, C. James, Sir H. James, E. Johnson, W. M. Johnson, Lord Kensington, H. Labouchere, Hon. F. W. Lambton, R. Laycock, R. Leake, G. J. S. Lefevre, E. F. Litton, M. Lloyd, Sir John Lubbock, A. E. J. M'Intyre, C. B. B. M'Laren, E. Marjoribanks, W. T. Marriott, Right Hon. W. Massey, J. H. M. Maxwell, J. W. Mellor, C. J. Monk, Lord Moreton, Rt. Hon. G. Morgan, A. Morley, Rt. Hon. A. Mundella, C. M. Norwood, A. Otway, J. H. Palmer, C. S. Parker, A. W. Peel, J. Pender, F. Pennington, Rt. Hon. Dr. Lyon Playfair, W. R. H. Powell, L. P. Pugh, J. Pulley, P. Ralli, Sir John Ramsden, E. J. Reed, S. Rendel, T. Richardson, J. E. T. Rogers, C. S. Roundell, G. W. E. Russell, Lord A. Russell, P. Rylands, C. Seely (Linc.), C. Seely (Nott.), H. B. Sheridan, H. Shield, Hon. C. R. Spencer, Hon. E. L. Stanley, W. J. Stanton, M. H. Story-Maskelyne, T. C. Thompson, W. T. M'C. Torrens, Hon. F. S. A. Hanbury Tracy, Rt. Hon. E. Villiers, A. P. Vivian, H. H. Vivian, E. Waugh, Sir D. Wedderburn, G. H. Whalley, B. Whitworth, H. Wiggin, S. C. E. Williams, W. Williams, S. Williams, E. R. Wodehouse.—Total, 161.

CONSERVATIVE EPISCOPALIANS.—Colonel Alexander, Lord R. Churchill, Mr. T. C. Cobbold, Mr. J. P. Corry, Mr. Dalrymple, Mr. Grantham, Mr. Greer, Sir John Hay, Lord Hinchinbrook, Captain Holme, Mr. E. Macnaghten, Sir H. E. Maxwell, Mr. W. Powell, Mr. E. T. Ritchie, Mr. W. St. Aubyn, and Mr. E. Whitley.—Total: 16.

SECULARIST.—Mr. C. Bradlaugh—1.

PAIRS.

FOR THE SECOND READING. **LIBERAL "NON-EPISCOPALIANS."**—Messrs. D. Ainsworth, G. Armitstead, Right Hon. W. E. Baxter, W. S. Caine, E. H. Carbutt, D. Currie, W. Findlater, Sir G. M. Grant, E. Henderson, J. J. Leeman, Sir A. Lusk, Sir T. McClure, H. Mason, S. Morley, R. N. Phillips, H. B. Samuelson, W. Shaw, J. C. Stevenson, J. Stewart, C. Tennant, Sir S. H. Waterlow (21).—**ROMAN CATHOLICS.**—Mr. C. J. Fay, Sir J. McKenna, Sir P. O'Brien—(3).

LIBERAL EPISCOPALIANS.—Messrs. J. C. Bolton, M. Brooks, C. P. Burt, Sir G. Campbell, C. C. Clifford, J. Corbett, J. Cowan, R. Creyke, Hon. J. C. Dundas, Baron de Ferrières, R. W. Duff, Hon. H. W. Fitzwilliam, Hon. J. Fitzwilliam, F. J. S. Foljambe, J. Given, Lord D. Gordon, E. S. Howard, W. H. James, R. Jardine, Col. Joicey, S. Laing, Hon. G. Leigh, Lord Lynton, G. F. Mackintosh, C. Maguire, F. Maitland, F. T. Mappin,

Sir D. C. Marjoribanks, F. Northcote, R. Paget, R. W. Milbank, J. Ramsay, Sir J. C. Patrick, Sir M. W. Ridley, St. Aubyn, H. B. Samuelson, J. A. Rolls, A. Smith, H. W. T. E. Smith, Marquis of Tollemache, P. E. Warbuton, Stafford, H. V. Stuart, J. Col. O. Williams, Sir H. Walter, E. W. B. Williams—Wilmot, P. Wroughton, J. (36). Total, 60.

No Liberal voted in the minority, but the majority included 15 Conservatives. Of the members of the late Administration Sir Michael Hicks-Beach, Sir Richard Cross, Sir Hardinge Giffard, Sir Massey Lopes, Lord John Manners, Sir Stafford Northcote, Mr. Selater-Booth, and Mr. Stanhope voted against the second reading, and Mr. Talbot acted as a teller.

The majority in favour of the second reading of the Government Burials Bill (including tellers) was composed of 199 English and Welsh, 34 Scotch, and 28 Irish members; and the minority of 79 English, and two Irish members. There was, therefore, a majority of 119 English and Welsh votes in favour of the Bill.

It was also supported by eight English, five Scotch, and three Irish Conservatives—16 in all; while not a single Liberal voted against it. Although the majority (179) is 68 larger than was ever obtained for Mr. Morgan's Bill (111 in 1870), in consequence of a large number of members having left town, the number voting for the Bill was not equal to that of 1873, when Mr. Morgan's Bill was supported by 280 members.

The majorities have fluctuated considerably during the last ten years. In the Parliament of 1868-73 Mr. Morgan's majority was as high as 111, and as low as 62, while in the Parliament of 1874-80, when the Conservatives were in power, Mr. Morgan was beaten by majorities of 14, 33, and 15. The largest number of votes recorded against the principle of the Burials Bill is 279 in 1876; the smallest number is that of Thursday's division, viz., 79; or a falling off of exactly 200.

NONCONFORMITY IN MANCHESTER.

[FROM OUR CORRESPONDENT.]

MANCHESTER, Tuesday Evening.

At this time of the year there is very little to report concerning the work of our City churches. This is, perhaps, the very height of the holiday season, and congregations, except at fashionable sea-side resorts, are the reverse of large. Most of the ministers are from home, and "occasional supplies" reign in their stead; and the aspect of affairs is far from exhilarating. The sudden spell of fine weather we are now enjoying makes those of us who are compelled to remain behind just a trifle impatient at our fate. By far the most noteworthy event this summer has been the Centenary of Sunday-schools; and here, perhaps, even to a greater extent than in many other parts of the country, there has been a remarkable unanimity of feeling and action amongst all sections of Nonconformists. Special sermons have been preached in most of our chapels, and the claims of Sunday-schools forcibly urged, and a degree of enthusiasm has been evoked in connection with this movement which it cannot be doubted will prove an impetus for the future. United conferences of Sunday-school teachers have been held, not only in Manchester, but in most of the neighbouring towns, and even in some of the villages, and already, in some places, steps have been taken to hold quarterly meetings of Sunday-school teachers at work in connection, not only with different chapels, but different, and sometimes widely different, religious communities. The Conference arranged for by the Manchester Sunday-school Union, and which was held on the 19th of July in the Association Hall, Peter-street, was a great success, and several exceedingly stimulating and practical papers were read by various ministers and friends. The children have entered with keen and intelligent zest into the spirit of the movement, and have gloried, after a characteristic fashion, in the numerous processions and demonstrations which have marked it. Unfortunately, the Manchester demonstration of Sunday-schoolers, which promised to be a very large affair, was fixed for what proved to be the most drenching and miserable day we have had this summer, and the consequence need, therefore, scarcely be stated. Other places in the district have been more fortunate in this respect, and the demonstrations at Oldham and at Stockport in particular were as remarkable in their way as any gatherings ever held in those towns. Whilst on this subject, it may interest your readers to know that it is intended to hold a public service in the Free Trade Hall in the autumn. The arrangements are not yet quite completed, but I understand the service will be of a musical character, and that the choir will be composed of about 1,000 children, selected from the different schools.

Open-air services have been conducted for some years past in the populous district surrounding Grosvenor-street chapel. The Rev. Thomas Willis, the energetic minister of that chapel, by whom those services were inaugurated, has begun a fresh campaign, thus carrying the Gospel to many who have not hitherto attended any place of worship. These services are not conducted in a haphazard fashion, as is sometimes the case with similar undertakings. The district in which the open-air services in any particular week are to be held is fixed upon some time beforehand, and a committee of young men, consisting of the elder Sunday scholars, undertake the task of advertising the services thoroughly by means of handbills and tracts. The "Hymns for Special Services" published by the Religious Tract Society are used for the services. Care is taken that the singing should be under proper leadership, and, in order to make it as attractive as possible, a small portable harmonium is used. The service consists generally of three or four hymns, one or two brief prayers, the reading of the Scriptures and two short addresses, the whole service being comprised within the space of an hour. So thoroughly is the system organised, and so highly is it appreciated, that the inhabitants of the crowded districts in which Mr. Willis and his zealous band of coadjutors work seem to look for his reappearance in the

streets and the highways each successive summer with increasing interest.

Among ministerial movements in the district since I last wrote may be mentioned the retirement of the Rev. Frederick Carter from Park Chapel, Cheetham, that gentleman having accepted a unanimous call to Northwich. A farewell tea meeting was held at Cheetham in connection with the event, at which much appreciation of the work and worth of Mr. Carter was shown both by his brethren in the ministry and the congregation to whom he has ministered for the past nine years. A handsome testimonial, consisting of a purse of gold, a gold watch, and a silver tea and coffee service were presented to Mr. Carter during the evening.

It is gratifying to know that the Broughton Church, which, prior to the late pastorate, had been much enfeebled by a long-continued vacancy, has secured the services of the Rev. J. M'Dougall, late of Darwen. A very successful bazaar, which was held under the auspices of the Rev. Stuart J. Reid, now of Wilmslow, the former pastor, last autumn, has enabled the church to make considerable improvements in the chapel, and the hope is entertained that the congregation, situated as it is in a promising locality, and having a commodious and comfortable place of worship, will enjoy a large measure of prosperity in the future.

The thirty-seventh anniversary of the Lancashire Independent College was held in the College Buildings on the 1st of July, the Rev. Thomas Green, of Ashton-under-Lyne, presiding. An excellent address to the students was delivered by the Rev. Joshua Harrison, of London. A very satisfactory report was presented by the Rev. Professor Scott. It was stated that alterations recently made in the buildings had cost £23,000, so that the edifice is now much improved. It is hoped that a balance on the building fund of £9,000, still unpaid, will be raised in the course of a short time.

FIVE YEARS IN AMERICA.

BY THE REV. REUEN THOMAS.

Lecture delivered in Wycliffe Chapel, London, Monday, Aug. 16.

In speaking on so large a subject as that I have in hand to-night, the difficulty that presents itself is somewhat similar to that which a man encounters who tries to put an ocean into a tea-cup. I shall be guided in what I have to say by my own five years' experience of American life. Almost everybody is interested in America, because very few families are now to be found who have not some brother or sister, some son or daughter, some first, second, or third cousin, or some somebody else there. Moreover, America is undoubtedly the land of the future, whatever that future may be. I cannot tell, no one can tell. The wise man said, "There is no new thing under the sun," but when that word was spoken Columbus was not born, America was not discovered. It is a new thing to have a single country 3,000 miles across, stretching from ocean to ocean, from the Atlantic to the Pacific, containing a population gathered from all parts of the world—English, Irish, Scotch, Welsh, Germans, Italians, Norwegians, Swedes, Japanese, Chinamen, Africans, and many others. Now, if there be anything wild, or foolish, or reckless, or Utopian in the constitution of American society, let us not forget that the Englishman is at fault. He it was who conceived the idea of all men as born free and equal, and tried to incorporate that idea in a political constitution. It has been predicted that this nationality of the United States must some day split asunder into two or three, or nine or ten fragments. But after living there five years, and studying closely American questions, breathing American air, hot enough to satisfy the most fastidious in summer, and cold enough to demand the best and warmest Ulster ever made in winter—after breathing that air for more than five years, I must give it as my deliberate judgment that the United States never seemed so far-off from splitting up into sections as it does to-day.

And I will tell you why. Slavery was the great danger, and slavery has gone, for ever gone. It is dead, but not buried. The stench of its decaying body is perceptible in the South even now. But by-and-by that stench will clear away, and the air will be pure. Slavery was the rock on which the ship of State was like to split. The rock is no longer there, and the ship may sail proudly on, the Stars and Stripes flying at her masthead, on and on into the future, whatever future there may be for her.

Now I would like to say a few words about the climate of America, a few more about the politics of America, a few more about the Church life of America, a few more about education in America, and then, if your patience is not exhausted, a few more about sundry sorts of people to be found there.

Now, although this looks like a long programme, yet before I get through you will find that this lecture is something like the Isle of Man—there is a little of everything in it, and not much of anything. I take this course because people in this country often do me the honour of writing letters of inquiry as to whether I think they ought to emigrate to America. And, as it would take all the time I have, or ever shall have, in this world, to investigate each particular case, and give a judgment on it, this line of remark may help any who would wish to ask that question to answer it for themselves. Of course, over such an extent of country the climate varies greatly. The Southern States are too hot for any Englishman's comfort. The South just now wants emigrants—especially moneyed emigrants—but no labourer, except the negro, can continuously endure the heat of the South. If the Southern whites treat the negro badly and he leaves them, they will lose the only man who seems able to do the work required to be done. Whether the Chinaman could or not I cannot say. The experiment has not been tried. There are very few places in the South where an Englishman, or Scotchman, or Irishman could exist and labour in the summer time in any degree of comfort. The North-Eastern and North-Western States vary in climate. In all of them there are spells of intense cold in winter and of intense heat in summer. But the very cold spells do not last long. During the winter it is always cold enough from December to March; occasionally it is so bitterly cold that nose and ears have to be protected against frost-bites.

Now, these extremes of heat and cold, as every one must perceive, are very trying to weak constitutions. Once become acclimatised, and it does not so much matter, providing men are careful as to eating and drinking. But, if working men in America, or any men, were to drink as freely of intoxicants there as they do here, they could not endure the heat of summer, and I question whether they could endure the cold of winter. The total abstinence zeal of America arises not simply from the goodness of the people and their desire to remove temptation out of the way, but quite as much from these other facts—the unadaptedness of the climate of America to the use of intoxicants—and this other fact, that there is very little wine worth drinking to be got there. I do not for a single moment depreciate, or in any way undervalue, the zeal on the temperance question which is shown by religious people in the United States. All I say is, that the climate of America, and the universal adulteration of all intoxicants, help their cause greatly.

You can see, too, how farming operations are limited by the fact that the ground is so tightly bound up with frost for five months of the year that there is very little then for the farmer to do. If he be an inventive, industrious man, he will, of course, find something to do, but the land is too firmly frozen for any operations on that. A story was told me one day in Boston of an Englishman going to America with the intention of buying a farm. He landed on one of the hottest days of the year, a day on which nature benevolently gave everybody a Turkish bath for nothing. Our friend walked up one of the streets clad in clothing heavy enough for winter. He was mopping the sweat from his brow when he suddenly came upon an ice-cart, from which a man was taking a piece of ice two feet thick. He asked where that ice came from—how near to the North Pole. "It comes from a pond about three miles away," said the ice-man. "As cold as that in winter, and as hot as this in summer, then no America for me," said the man, and he returned on the ship which had conveyed him there.

Now, I am not so sure whether that man was not a little too hasty in his judgment. It is true that a week in London with this heavy atmosphere, and a thermometer at ninety degrees, and no breeze moving, would be all but intolerable. It is not so very intolerable in the United States. The atmosphere is lighter than here and more buoyant. The skies are bluer. And in many of our Eastern cities there is very little smoke owing to the kind of coal which is burnt. You can stand on a hill at the back of the house in which I live and look over the city of Boston out to sea a distance of twenty miles. There is not smoke enough to obscure the view, and we are never troubled with anything like a London fog. A little sea fog is the nearest approach to it we ever get. I don't say that I would not rather live in London with the fog than in Boston without it. No place has all the good and none of the evil. The law of compensation works more steadily and universally than we suppose. There is no city in America more attractive to me than Boston, and only one city in England, this million-peopled city, where all that is best and all that is worst is found; this city in which I spent seven of the happiest and most useful years of my life; in which I made friends whose names are to me as sacred as the names of the saints in the calendar can be to any Romanist devotee.

Now for a word or two on politics. Some there be who think that all the evils of society come from bad government, and that if only you could get the Government right the people would be right. I am no believer in bad government or in bad anything. The best of everything is not only the cheapest, but the pleasantest, the most desirable also. Bad meat, bad vegetables, bad Prime Ministers, bad husbands, and bad wives are all very bad things. Those who like them are welcome to them, and bad government is an evil to be got rid of if possible. But what is bad government? The government which costs much and does little, which meddles and muddles in everybody's business and does not mind its own, which is selfish and not popular—that is bad government. My opinion is not worth much, but for what it is worth I give it, that for the six years past the Government of England has been no better, if as good, as the Government of the United States. During the past four years the Government of the United States has been all but blameless, thanks to a good man in the seat of Presidency, helped by as good a wife as God ever gave to a man. When first I set eyes on Mrs. Hayes, the lady of the White House, I fell in love with her at once. I thought that I had seldom seen a more queenly woman. In the expression of her eyes, and in every line of her face, goodness was written. She has been a true helpmeet to her husband in his high station, and since her reign in the White House at Washington no one has ever had a chance at any banquet given there of retiring from the festive board with thick speech and a perverse tendency to walk all over the street instead of going home on a straight line. Thanks to Mrs. Hayes, and to that distinguished body of men by whom the President has been surrounded, the Administration of the last four years has been such as would do credit to the most upright nation to be found in Christendom.

But American politics are not everything one would desire. We have too much of them. Next November they will trouble us morning, noon, and night, and we shall talk of nothing else. We shall be as excited as you were at your last General Election, when, I was told, six men died in Birmingham alone from the effects of excitement. How many in other parts of the country I know not. But the moment it is known who is elected President we shall sink into our ordinary placid condition, only a little more so. The next thing after excitement, and especially in America, is a coldness which nothing can warm. Two or three days before an election is declared, you would think that all the Republicans would murder all the Democrats; three days after they are not conscious of ever having had any such intention. The fight is over, and everyone coolly accepts the inevitable. Still universal suffrage is not the unmixed blessing of which dreamers dreamed. Under it there is created an army of office-seekers, many of whom are very unprincipled men, and ready to trundle to the lowest elements among the voters. In some of the States, especially in the South, freedom to vote is a farce. The negro there votes, even now, at the peril of his life, unless he votes the Democratic ticket. This remark applies to the South only, not to the North, not to the West. In every State, where there is strict registration, voting is conducted in as orderly a fashion as anywhere in this country. What I want to see in all the States is a development of right feeling against bribery in any and every form. I believe that, sooner or later, that will come. The sooner the better. But it is not true that if you give the franchise to a whole population that you will stop bribery, because no one can afford to bribe everybody. No. Thank

God, everybody is not open to bribery. I do not believe a majority is anywhere. But when parties are evenly balanced, as is so often the case, there are some hundred of men in every township of any size ready to sell their votes to the highest bidder. And there are some who are ready to take money from both parties, and then either not vote at all, or vote like the Englishman, of whom I heard at your last election, who had promised the Blues and had promised the Reds—and who, after the polling day, was asked which way he voted. Said he, "I just shut my eyes, and I made a stroke here and a stroke there, and God only knows which way I did vote." Now, a Republican form of Government may be the best or the worst form, according to the men who hold the voting power. I am no believer in manhood suffrage unless it be limited by character. Disenfranchise every man who gives a bribe and takes a bribe; disenfranchise every man who is ever condemned by the law of the country; disenfranchise every fraudulent bankrupt, and every chronic drunkard, and every man who shows himself unworthy to use a vote which involves the interests of others, and then I will go in with you for manhood suffrage; but without a character limitation, manhood suffrage may be as odious as personal despotism. Many people talk about a property limitation. I am not for that. Property is something outside a man. I go in for the man, not his property.

"An honest man though e'er see poor, is king o' men for a' that."

I have talked with scores of influential men in America on this question of manhood suffrage, and I know of two men only among these scores who believe in it. One was that noble man—William Lloyd Garrison, one of the simplest, purest, grandest men that ever lived; and the other, a man who wrought with Garrison in the Anti-Slavery campaign, and whose large-heartedness has never failed him even in the hour of bitterest persecution—Henry Ward Beecher. Outside of these two men no man of influence in America, coming within the circle of my own knowledge, is an unreserved believer in unrestricted manhood suffrage. This is the rock ahead on which the ship of State will split, if she split at all. I hope she never will split, either on that or any other rock—for for the poor man the United States is the best country on earth. There cannot be a doubt of it. Not that its streets are paved with gold. Not that any scamp or vagabond can do better there than he can here. Wherever he goes a man must have a character, and he must be industrious, plodding, and persevering. He must have his wits about him. He must be able to do something definite, and not be one of the crowd who tell you they can do anything, which generally means they can do nothing, like one young man who came from East London and swindled myself out of twenty-five dollars. But I got off cheap; one tradesman lost 500 dollars by his knavery and forgery. Now it is not right that this sort of person should get on anywhere, and it is not right that any benevolently Christian soul should recommend such to call on me and boast of my acquaintance to an American public, and thus get a chance to do evil. If you have any more of that sort in this locality, mercifully keep them at home. Be sure to tell them that the climate of America will not agree with them, that there is a prison fever over there which is very catching by certain constitutions, and once caught it may prove fatal. But for honest men, industrious men, men who are not above work, men who have their wits about them, men who have a little money to tide them over six months, a good deal of character, and an average amount of brain, and specially if, in addition, they have five or six strapping boys growing up, there is no country in the world, I verily believe, offering finer advantages than Western America, with its grand prairies, its soil needing farmers, needing hands to till it, and feet to tread it. Because I believe this, I pray God to preserve the United States from those dangers which are ahead, and which are possible, not to say probable.

In this realm of politics I cannot say that the people are using their power wisely. They often vote for bad men with oily tongues, who have "an axe to grind," who care no more for the people than they do for the man in the moon. America is overrun with demagogues, and the people oftentimes are misled by them. They get into office, and use office to feather their own nests—how, no one knows. And the day may come when this evil crew shall do something so outrageously bad, that the American people will rise up in their might and put into power some soldier like General Grant, and for a time a military despotism might be the outcome of universal suffrage. But, if it ever should come to this, the fault will be with the people. They will have no one to thank but themselves.

Still, while I say this, I have such faith in the people that I think the probability is very remote. And I have not lost my faith in the people—a faith that has been in me for twenty years at least—I have not lost it even though I have seen that whatever of oppression there is in the United States comes from below and not from above. The American people, as a rule, are a very patient, very kind people, almost indulgent to those in their employ—specially in their domestic employ, and oftentimes they meet with men and women who appreciate this character, but very often not. I have sometimes been not only ashamed, but astounded, at things done by domestic servants in American families. I have known them leave their mistresses in the very hour friends had been invited to dine, to do it then with the express object of creating the utmost possible confusion, and for a trifle amounting to nothing. And this is only a specimen. Let me say before I go further that only about one in every three is as bad as this. No English girl would act so; she would have more self-respect.

I once preached several sermons on "The Practical Duties of Every-day Life." In the course there were two sermons which attracted a little more of attention than the rest—one to masters, on the text, "Masters, give unto your servants that which is just and equal," another to servants on the text, "Servants, be obedient to your own masters—not with eye-service, as men pleasers; but in singleness of heart, fearing God." The sermon to masters was received in all humility and thankfulness, and not a single one of that class felt hurt by my remarks; but the sermon to servants brought a nest of hornets about my head—at least, a shower of anonymous letters, some few of which I read only to discover that my very mild discourse had given offence to no end of those whose benefit was intended. One letter was so bad that for a while I thought of putting it into the hands of the superintendent of police, and offering a reward for the discovery of the writer; but, remembering Him "Who, when He was reviled, reviled not again," I put the miserable composition into the fire, and let it burn.

And what was my offence? It was all contained in one sentence, which ran thus: "In some countries of the world service is wretchedly paid. In this country, generally speaking, a fair day's work earns a fair day's wage. In no country in the world do domestic servants receive such good wages as in this country, three to three and a half dollars, and often more—four and five dollars—in addition to food, is by no means bad wage for an unmarried girl; yet this is the average wage on this side of the city. Where else in the world are better wages given?"

That one sentence was an offence. That one sentence brought down curses on my poor head. I refer to these facts, which have come under my own observation, to show how unreasonable is the spirit of much of our democracy in America. Whether this uppishness and lawlessness arise from a political system which assumes that Jack is as good as his master, I cannot say. But that this spirit does exist, and that it threatens the good order of society there cannot be a doubt. But, as I said, it is not by any means universal. If it were, the Republic would be living its last years of life. You find in the United States a very large number of faithful men and women doing service with as much of respect for their masters and mistresses as is to be found anywhere in England. And while I would not move a finger to induce English domestic servants who have common sense and good character to emigrate to America, yet when such do go they are not very long in finding a home. Others—the characterless and incompetent—are not needed; we have enough and to spare of that sort already. The more Englishmen and Englishwomen we can get into America the better. It is said that Frenchmen suffer most from sea-sickness, and Englishmen from home-sickness, of any people in the world.

If I might make a personal confession, and be forgiven, there have been days in my own first year in America when I would have given all I had could I have waked up and seen the face of my friend, Mr. Jolly, trying, at Wycliffe, to get seven people into a pew that held only five. If, on one of those days, I had written anything to that marvellous paper the *Christian World*, or any other paper in America, I should have written on black-edged paper, and it would have been blotted all over with tears, and everything would have been dark, distorted, and unjust. Now, while I thoroughly believe that every society and every neighbourhood of America would be improved by a strong infusion of English blood, yet I know that for the first twelve months the home-sickness of English people would be such that they would hate themselves for going, and the country for being there, and everything in it—be angry with everything and pleased with nothing. And yet I hold to the assertion that there is no country in the world where poor men with brains and character and a family can have finer opportunities for ultimate success.

For generally in politics Englishmen will vote right. No priest can compel them to vote black when they ought to vote white. Not only will they vote independently, but intelligently, when roused, as the last General Election here proves. And as England can never find employment for all her population, I, for one, am glad that there is a greater England to which many of our enterprising young men can go—where their fathers went before them, where their own language is spoken, and where their children can rise to the highest offices in the State, and do the best and bravest work that man can do in the service of man on earth.

And now, if you please, a word or two on the Church life of America; for the heart of every country is the Church of every country. If the Church be weak or corrupt, morals will be low, and liberty will be pale and strengthless.

As everybody knows, no department of the Church of America is connected with the State, as is the Episcopal Church of this country; consequently, there are no Dissenters in America. There is religious equality. Formerly in New England, the part where I live, Congregationalism was the Established Church. But that is all ended. The only remnant of it existing now is in the name, "The Orthodox Church," as applied to Congregationalism, and in some few other small features in which you would not be interested. Every building in America is a church. The word "chapel" is applied to some building—schoolroom or what not—attached to the church. If you were to talk about church and chapel people in the United States, no one would know what was meant. You never hear the words on Bible Society platforms and elsewhere, "Our dear Dissenting brethren." There are none such to be found.

Is this absence of a State Church a good? After five years experience I say—*decidedly yes*. Would it be a good thing for England? Still I say "Yes." Religious equality is a thing right in itself, and, therefore, it ought to be. Nowhere in America do we lack church buildings. Oftentimes, in scantily-peopled places, there are too many of them. America suffers from a too rigid sectarianism. The Episcopal Church is as exclusive as it is in England. Between the Congregationalists and Presbyterians there is so close a bond of fellowship that the clergymen of one denomination pass to the pulpits of the other as pastors as a matter of course. And I, for one, rejoice more and more in everything which promotes Christian union. I think that the sin of division has gone far enough, and ought to be repented of by every man who is guilty of it. I am not about to tell you what people, as I think, in America, are the great offenders. I have to go back, and I want to live in peace with my neighbours.

"Whatever brawls disturb the streets,
There must be peace at home."

And as the old song says—

"Love your neighbour as yourself,
As the world you go travelling through,
And never sit down with a tear or a frown,
But paddle your own canoe."

I don't want to run my canoe, if I can help it, against the canoe of some other man. I shall make no progress that way. On church questions and on methods of conducting church business my views have undergone some considerable modification since living in America. Looked at from a distance of 3,000 miles off, some objects appear very small. There are two objects which have grown large and larger to my mind—man and his Saviour. I think all other things have grown smaller—Church questions included.

Now, on the whole, American Christian people do exceedingly well. To their churches and to their church charities they give very generously. And yet, when one remembers that there is spent in the United States 60,000,000 of dollars a-year on tobacco and only six millions on clergy, there is room for question as to how far America is Christianised. The very life of America depends on the people being religious. Dr. Peabody, of Harvard University, told me the other day that he remembered the time when, in the town

where he lived, neither man, woman, nor child, unless disabled, ever neglected to attend church service twice on Sunday. It is not so now in our large towns and cities. The foreigner has come in, with his loose and ungodly notions, and Puritan New England is a thing of the past. The churches are few where you can get two full congregations on a Sunday. This is a sign of deterioration in the religious life of America. The working classes are not found to any great extent in our churches, and woe be to the working classes in any country when the stream of religion dries up, for then all the charities and humanities will begin to dry up. A gilded barbarism will return, tyranny in the seat of power, and slavery at its feet.

But I must say a word or two on *Education in America*, because the United States boast that wherever there are twenty people to be found, there you will find a school-house. Leaving out the Southern States, that is true. In no country in the world is education so general or so easy of attainment as in America. The free school is found everywhere—the doors open and nothing to pay, because a school-rate is levied over the whole community, and is the most popular rate. No most seedy old bachelor living in one room and hoarding his dollars objects to the school-rate. Some one may say, Is it right to make that old bachelor pay for the education of other folks' children? Why not? I think he is the very man who ought to be made to pay. Supposing that seedy old bachelor should be ill, and require a nurse, and the medical doctor should send him a prescription to be taken inwardly and a liniment to be applied outwardly. The liniment is labelled poison. But if the nurse can't read she may give him the poison liniment to take and rub the prescription into his rheumatic limb. But if she has been through the common school there is no danger of a catastrophe like that. There is no danger of people getting too much of education. Unless intelligence be inferior to stupidity, the more of school the better. A man can get along far better with a wooden leg than a wooden head. In the good old slow days of the last generation it was once in debate as to whether there should not be a new wooden pavement in some part of the yard of St. Paul's Cathedral. "Wooden pavement," said Sydney Smith, "wooden pavement, is it they want—the canons of the Cathedral have only to put their heads together and it's done." Now wood in the head is timber in the wrong place. Most irreverend was that reverend gentleman, who, when at an ordination he could not reach to put his hand on the candidate's head, quietly inserted his walking-stick between the hands of the other saying, "Timber to timber." Alas, for a minister in these wide-awake days, who has much wood in the upper-story of his house. Better any amount of education than none. If there be too much of any good thing, better too much than too little. I was told the other day of an elderly woman who presented herself for the rite of confirmation in the Episcopal Church. The clergyman was surprised that so old a woman should not have been confirmed before, and asked her the question. "Oh, yes," she replied, "I have been done fifteen times, for I all's heard it were good for rheumatiz." Well, if the rite were good for rheumatiz, better fifteen times than none at all—but then, if this woman's education had not been neglected she would have known that the relation between the rite of confirmation and "the rheumatiz" was so slight, as to be imperceptible.

The United States is doing splendidly in the matter of education, and in a generation or two, if peace prevail there, and quietness and good government, no nation in the world will have in it so many well-educated people. Common schools and grammar schools, seminaries and colleges are to be found everywhere, proving beyond question that the old Puritanism which has Plymouth Rock as its foundation-stone, held the education of the people as a part of its religion. Education was one of the rights of man; a right of which he ought not to be defrauded. Freedom was valuable because it was the atmosphere in which the Book, the Church, the School could best flourish.

Most remarkable of all, to my mind, is the provision made for the education of women. I think that, leaving out the professional classes—the clergyman, the lawyer, the medical man—leaving these out, the women in America are better educated than the men. Before I went to America, I had formed a very erroneous impression as to the general character of American women. I suppose that in England the impression has got abroad that American women universally have screeching voices, shallow complexions, and manners the reverse of modest. Well, there are some few of that kind in the far West, but that is not by any means the type of the ladies of the East. Among the New England women are to be found ladies than whom in the world are none more modest, more companionable, brighter, or cheerier in the wide world. I wish some whom I know were here to-night. You might match them in this assembly, but you could not excel them. Three-fourths of the education in America, in the common schools, is in the hands of women. The public school teachers are a class justly held in the highest esteem. I have had a dozen of them in my ladies' Bible-class, and have learnt to appreciate their intelligence, and set a high value on their character.

I wish that I could take you to a College for the Higher Education of Women, about fifteen miles out of Boston. It owes its origin to the princely generosity of a lawyer who, not many years ago, became a warm-hearted Christian. How much he has spent on *Wellesley College* no one knows. I think it is very unlikely that anyone ever will know. He is a very modest man. He built the college which, at the last term, had 370 students, full to the doors, in order that the highest education that could be given should be afforded in a decided Christian atmosphere. He does not believe that secular education alone can give a complete man or woman. For £50 a-year the very best four years' course is to be had in a college-home, the completest and most perfect of anything of the kind to be found in the wide world. The last time I saw him I asked the founder if the trustees would admit young ladies from England if they should apply. Promptly he replied, "Yes—if they can pass the Matriculation examination." There is now building, in addition to the present college, a College of Music. A lady has recently given £20,000 to found a third building, and I feel confident that, within the life-time of the founder, *Wellesley College* will be a University for women. It stands in a park of 300 acres, on the edge of a fine lake, on which I have often seen crews of young ladies, in costume, taking their daily boating exercise. There are, of course, many other seminaries and colleges for women up and down the country. I refer specially to this one, because it is in my own neighbourhood, and I am greatly interested in its success.

Not to weary you with these notes on American life, I will close with a word or two in answer to a question which has often been asked me, by letter and otherwise—What kind of people should emigrate to America? Farmers, by all means. The great West needs them. The man who is a farmer, or can make himself into a farmer, cannot but do well in Minnesota, Dakota, Nebraska, and many other States. Firstclass dressmakers will, in our large cities, scarcely ever need work, for the American ladies, both of the parlour and the kitchen, love to dress well. Domestic servants, who are of good character, and know their business—none others. These three classes are sure to succeed sooner or later—generally sooner. The farmers must go West—the others can stop East. I have often received letters from ministers asking me whether I would advise them to seek pastorates in America. I have invariably felt it my duty to say, "No; unless you are invited to go." The Eastern States of America, those States in which an English minister would feel most at home, are supplied to the full with ministers, and excellent ministers, too. I have no word but one of good to say about English brethren whom I have known and do know. I hope I may never be found among those criticising, fault-finding ministers who seem to take delight in speaking slightly of their brethren. I am ashamed of such men. I wish they could be brought to be ashamed of themselves. If I could say nothing good of my brethren, I would say no ill. But very sincerely can I testify that I have nowhere met with a truer, nobler, more estimable class of men than among the pastors of New England. If I say that I have a suspicion that they do not quite like ministers being invited from Great Britain to occupy American pulpits, I do them no injustice. That there is any necessity for us I cannot see, and I readily forgive them for saying, "We are very glad to see you, brother, and will do all in our power to make you comfortable now you are here; but to tell you the honest truth, we wish you had not come." Ministers have the same trials, the same difficulties, the same foes to fight, the same disappointments to meet there as here; and if any minister, who is not specially sent for, goes over there thinking that he will be caught at immediately as a God-send, and find everything ready to his hand, he will assuredly be disappointed. The Christian people of America are just about as good as the Christian people of England, no better. The minister who succeeds here is likely to succeed there, and the minister who fails here will assuredly fail there, only more so. That is my deliberate judgment of the minister question after five years' careful study of it.

In the settled States of America there is as much of competition in professions and trades as in England. If any man, be he who he may, has settled employment in Old England, let him be sure that he is removing to something better before he leaves it. There is a great world out there for all men of enterprise and character; but generally speaking, these are the men to do well in England, and really America wants none other. There was a woman in Worcestershire who took her babe to the parish clergyman to be baptized. The woman had a very pretty lip in her voice, and she said, "Luthy, thir." "Lucifer!" replied the clergyman, "that's not a Christian name—I won't give it. We will call the child 'John';" and the little babe of a girl was called "John," much to the mother's dismay. Now, in America, there are some who, if they don't bear the name of *Lucifer*, ought to bear it, or some other name by which they could be distinguished—men who prey upon foreigners by inserting lying advertisements in foreign papers, man-traps in which not a few are caught—caught and robbed of their saved-up hard earnings and sent adrift into some unhealthy swamp called in an advertisement the Garden of Eden. Beware of all American advertisements from irresponsible parties. Do not be induced to believe that anywhere in the world there is anything to be had without industry, care, pains, and effort. As a rule the idle man will not alter his character by changing his place. Excuses will leap to his lips anywhere, like as with one who was asked, "Why don't you stop the leaks in your house?" "You wouldn't have me go out in the rain to do it, would you?" was the reply. "No, but why don't you stop them when it isn't raining?" "Oh, they don't leak then; what's the use?" Now, if in this country there were some system whereby the right men could be sent to the right places in those far off Western States, both England and America would be benefited. But then, England wants to send her surplus people to Australia, to New Zealand, to Canada. But I make bold to say that none of these are equal in promise to the United States, that no power on earth can prevent the United States being great, grand, glorious. Unless the people of the States blunder most egregiously, act most madly, become the world's greatest fools, nothing can hinder progressive greatness. And I count those men among the greatest benefactors of the human race who do all in their power to create and maintain perpetual friendship between these nations. In twenty years from now, two out of every five people born in this England will be seeking a home in that (not greater, but bigger) England. Much of the best beef eaten in England to-day is grown in Kansas, Nebraska, and Minnesota. Beef in England to-day would be from two to three shillings a pound but for the supplies from abroad. The working man could not eat beef at all but for America cheapening the market. And so of other produce. Millions of bushels of wheat are sent to cheapen the loaf, and give the poor good bread. And so, I do not wonder that poor people should be interested in America. The land laws of England to-day are all against the poor, and all in favour of the rich. In America the poorest man can own land if he will live on it and cultivate it. I met last summer a hundred farmers on the prairies, every one of whom owned the freehold of 160 acres of land, some of 320 acres. That land will increase in value every year, and the children of these men will not be poor men at all, unless they are drunken sots. Now, while I love England with a deep and undying love, yet that love cannot blind me to the difference between the condition of things here and there in respect to this ownership of land. And my faith in the stability of American institutions rests, among other things, on this—that every year the number of landowners in that country is so rapidly increasing. When a man gets a bit of freehold earth that he can call his own, and a neat cottage on it, his own too, he becomes a steady man immediately. In no country on the face of the earth are there so many freeholders as in America. That is a simple fact. Every day adds to them. And all these men are of the party of order. When, then, you hear of trouble in one place and communism in another, remember these are ripples only on the surface of American life. They are only of a day. The other

day I had speaking in my pulpit the Rev. Robert West, of St. Louis, who knows all that great South-West—Texas, New Mexico, Arizona, and that region. I asked him whether the foreign element was not troublesome down there. He said, "I do not fear the foreigner. The man I fear is the apostate Yankee—the man of American blood, not worthy of the name."

But I must not weary you. Let me add only this word—that whether our lot be in England or in America, let us do as faithfully as in us lies what God has given us to do, be it little or much. Let us remember that *character* is everything. It does not matter *what* we do; it matters a great deal *how* we do it. If we do our work faithfully, a blessing higher than man's will rest on us, "the blessing that maketh rich, and addeth no sorrow to it."

"AUSTRALIA CONFEDERATED."

A LECTURE on this subject was given at the Town Hall, Adelaide, on the 17th of June, by the Rev. J. Jefferis, LL.B., Congregational minister of Sydney, in the presence of His Excellency the Governor of South Australia, who was accompanied by Mr. J. Jervois, R.E., Aide-de-camp. On the platform were also the Chief Justice, Sir Henry Ayers, the Hon. W. Morgan (Chief Secretary), the Hon. T. King (Minister of Education), the Hon. W. R. Giblin (Premier of Tasmania), His Worship the Mayor of Adelaide (Mr. E. T. Smith, M.P.), several members of both Houses of the Legislature, and a number of ministers of various denominations. His Excellency, in introducing the lecturer, said:—"I am sure that we could not be met to consider a more important subject than that which will be laid before us this evening, nor do I think from all I have heard, and from the little that I know of Mr. Jefferis myself, that any one could be chosen more competent to enlighten you upon that important subject. You probably know Mr. Jefferis better than I do; at the same time I am bound to remark that he is not altogether unknown to me, although personally I have not had the pleasure of meeting him until the occasion of his visit to Adelaide at the present time. When I was in Sydney, before I ever was in South Australia, I was asked by a gentleman—a friend of mind—to go and hear a most able preacher at the Congregational Church, Sydney, and I went. I heard there one of the most satisfactory and able lectures that it was ever my good fortune to listen to; it was on the use and abuse of wealth. I came away highly gratified and much enlightened, and I am satisfied that those who heard the lecture to which I listened were equally gratified and enlightened too. I am sure that if Mr. Jefferis deals with the subject of the federation of the colonies with the same ability as he did with the use and abuse of wealth, he will do a great work, and take one great step towards bringing about the consummation of that federation which we would all desire to see effected."

Rev. J. Jefferis, who was received with loud applause, referred in his exordium to the altered position of religion towards the State in these latter days, but although it would appear as if a minister of the Gospel were cut off from politics, he, for his part, denied that in becoming what he was he had sacrificed one privilege or duty of our common citizenship. After this preliminary justification of his action in taking up the subject of "Australia Confederated," he proceeded to remark that the political union of the colonies was a subject on which legislation should be preceded by a general declaration of the will of the people. Nothing, in his opinion, would exercise greater influence for good on the fortunes of Australia than a genuine interest taken by the citizens generally in the work of government. His subject—the feasibility of uniting into one great nation the various colonies that had been founded in this continent—was great enough, and even romantic enough, to rouse enthusiasm. From what they had accomplished in the past, there was full justification for entertaining the grandest hopes of the future of these colonies. Ninety years ago the first European vessel that came to Australia landed people on the shores of Botany Bay for the purpose of settlement, and in the short time that had since elapsed the population of the colonies had already risen to nearly two and a quarter millions. In the reign of John it was computed that the population of England was only two millions. In discussing the feasibility of political union between the colonies, he would not take Western Australia or New Zealand into account. The one was still a penal settlement, and the other was separated from the mainland of Australia by a wide belt of storm-tossed seas. But the remaining colonies were within easy reach of one another, and in a few years the metropolitan cities of all save Tasmania would be in railway communication. He did not agree with Sir Henry Parkes in the opinion he expressed in a recent number of the *Melbourne Review*, that Queensland and Tasmania should be left out in the cold, and that the Australian nation should be made up of the three greater colonies. He did not see why either Tasmania or Queensland should be excluded from the contemplated union. If South Australia were invited to join her two wealthier sisters, it surely must be on the condition that she carried with her the magnificent, but much abused and slowly developing, Northern Territory. Possibly, indeed, in the coming years the whole vast extent of inter-tropical Australia might form a second group of confederated colonies, with Palmerston for their leading capital. The rev. gentleman then went on to show how in the matter of natural resources, climate, and capacity for sustaining a large population, the Australian colonies had within them the elements of a great nation. In physique the young Australian developed a somewhat different type from that which was known in the colder climate of England, but with all the difference there was no deterioration. The typical Australian would doubtless be taller and slimmer, but in his wiry form, with a muscular frame divested of all superfluous flesh, he would present, in point of strength and physical capabilities, no unworthy contrast to the physique of his fellow-Britons across the seas. So far as mental power was concerned, their greatest enemies could not say that they had shown signs of waning intelligence. Sir Hercules Robinson had calculated that by the middle of next century the population of Australia would be no less than thirty-one millions. Within the limits he had already drawn there were five separate provinces, five separate political States, and these were beginning to develop five distinct types of national life. There were Custom-House officers guarding the Murray, lest smugglers from Adelaide or Sydney should surreptitiously cross;

Victoria, in the way of protection, levied a shilling a bushel duty on South Australian wheat; and New South Wales, under cover of free trade, imposed ten shillings per gallon duty on South Australian wine. In spite of conferences, there were serious quarrels over tariffs and postal and telegraphic matters. Railways were being constructed of different gauges, and for the purpose of securing as much trade as possible for the rival capitals, with no thought for their common advantage. Immigration had hitherto been fostered and paid for chiefly by the smaller colonies for the benefit of the larger. Our land laws presented to the eye of the stranger a medley of empirical systems. Instead of a uniform method of dealing with the public estate, we had laws so different and so frequently changed, that the shrewd speculator and the astute lawyer had been benefited more largely than the simple, hardworking yeoman, while, in one colony at least, settlement was scandalously delayed. It was time, too, to undertake the definite exploration and general survey of the interior, but it was too great a work to be attempted save by the colonies acting together. As to the Chinese question, the policy to be pursued must be not provincial, but continental. The same might be said of our national defences, the state of which called for serious and urgent thought. Now that the Australian colonies were beginning to loom largely on the eyes of the world, because of the vast wealth they were creating, they would be regarded as a tempting prize by unscrupulous statesmen in the event of any great European war in which England was involved. It was becoming increasingly clear to all intelligent patriots that the time was nearing for some sort of union among the colonies, so that at least they might combine in works that were absolutely essential to their national life. In indicating the general features of the form of federal government which he thought would be most advantageous, he advocated the appointment of a Governor-General by the Queen, thus avoiding the dangers incident to the Presidential election in America every four years; and as they were to retain Parliaments they would need, as now, a personal head in each, exerting a direct personal influence over the whole work of local government, watching, following, canvassing the policy of each successive Ministry. The question arose whether these Lieutenant-Governors, as he would call them, should be appointed by the Crown or by the Governor-General in Council, or by the Ministry of each provincial Parliament, or, as in America, by universal suffrage. There were special advantages as well as disadvantages attendant upon either mode; but he believed it would be found most expedient that the Lieutenant-Governor should be appointed without election by the Governor-General in Council. Proceeding to consider the functions, duties, and limitations of the general Legislature and Administration—the Parliament *par excellence* of all Australia—he instituted a comparison between the Constitution of Canada and the United States as a guide to the conclusion which should be arrived at. The precedent of Canada, where the theory was that the sovereignty of the entire realm was vested in the central Legislature, and that the powers of the several provinces were essentially local and particular, he regarded as the safest and more in harmony with the British Constitution. Both in the general and provincial Parliaments, he thought the Houses should be elective and not nominated, and all elections, so far as possible, ought to be according to the principle of representation by population. Universal suffrage naturally led to this. What, then, were the powers to be invested in the general Australian Parliament—the Parliament that was to represent all the colonies jointly? All would agree that the duty and responsibility of the defence of the dominion against foreign foes must be given to it; the dominion must make provision for its own safety. The general Parliament must, in concert with Great Britain, provide naval and military forces, and such fortifications and arsenals as might be needed for the protection of the coasts. It must determine all questions touching the direction, the opening and maintenance of the main trunk-lines of railway between the several colonies. The telegraphic and postal system must also be under its control. It must settle all questions of trade and commerce, of navigation, of the lighting of the coast, of currency and coinage, of weights and measures. The chief Parliament alone must have power to impose customs and excise duties, and all other general taxes whatsoever. It would be needful, also, to assign to it all legislation affecting banks and savings banks, bills and promissory notes, bankruptcy and insolvency, copyrights and patents of invention, marriage and divorce, immigration and naturalisation. It must take upon itself, also, both in the legislative and executive, the important range of national duties connected with the criminal law, the appointment of judges, and a High Court of Appeal. In fine, he would endow the general Parliament with power and responsibility over all matters coming within the sphere of Government that were not expressly handed over to the local Parliaments. To the local Parliaments would be assigned the administration of the land. Important as it was that the land systems of Australia should be uniform in their leading features, it was yet more necessary that the differences in soil and climate and productions, and the habits and calling of the people should be fairly considered. To the local Parliaments he also assigned everything that had to do with education, believing that in this emulation would be better than uniformity; and also the construction and control of all public works, the maintenance and oversight of hospitals, asylums, reformatories, prisons, and other institutions having to do with pauperism and crime; and authority over all municipalities and local governments of the same kind. The local Legislatures would further deal with all questions of taxation for local purposes, and with the important class of subjects relating to the ownership and the duties of property, to rights of citizenship, and to the administration of justice. Among the chief difficulties to such a constitutional union was undoubtedly the protection policy of Victoria. Avowing himself as a thorough free trader, he said he believed that for the next half century at least the colonies would be much more profitably employed in devoting all their strength to developing the great and marvellous resources of their magnificent country, than in forcing manufactures before the natural time for them had come. But far more than he believed in free trade did he believe in the right of a people to determine for themselves the principle upon which they would shape their destiny, and accordingly he advocated a spirit of generosity in dealing with Victoria on the subject of her fiscal policy, so that something in the way of a compromise might be effected. Perhaps something in the direction of intercolonial reciprocity or of a Customs Union could be agreed upon until Victoria came to a better state of mind. Perhaps, also (although he submitted this with great diffidence, and he begged them to observe that it formed no part of his scheme for confederation), they

might agree to reconsider the boundaries of the several colonies with a view to secure partial readjustment where the original division of territory was manifestly unfair. In his judgment Victoria ought to have an open pathway of her own to the northern coast. South Australia might give up a slice westward from her eastern boundary, and Queensland and New South Wales a much broader slice eastward from their western boundary. And she ought, he considered, to have some of the coast line of North Australia—say the western half of the Gulf of Carpentaria, with a converging strip of territory from North to South down to the banks of the Murray. Australians might thus teach Germany and France that it was possible to make a rectification of frontier without a "Wacht am Rhein," and centuries of inextinguishable hate. And such a readjustment of territory (of course, for valuable consideration) would have one very happy effect. It would be the death-blow to protection in Victoria. She would be unable to guard 5,000 miles of boundary against the incursions of unscrupulous free trade neighbours; and, of course, she would give it up in despair. Until the colonies had determined upon the expediency of federal union he would deprecate any Imperial interference. He thought the best mode of procedure was that which had been adopted by Canada. Let the Parliament of each colony choose from among its ablest politicians two or three delegates to a general conference. Let the conference thus constituted be empowered to appeal to the Home Government for an enabling Act in the event of fair unanimity of opinion in favour of confederation. An enabling Bill would, he felt sure, readily pass both Houses. If they desired confederation, the House of Commons, and especially the present House, with the noble Gladstone for its leader, would, he was confident, afford every facility, and probably not the oldest wearer of a coronet would record his dissent. He was not sanguine enough to think that a work of this magnitude could be completed in a year, or in two years; but he thought that in seven years they ought to be able to lay the topmost stone of the edifice of confederation with abundant rejoicing. It was in 1787 that the first colonists landed upon the shores of Australia. What could be better than that their first centenary should witness the union of all those flourishing republics that had since risen to the dignity of national life? Who had enthusiasm to commence the necessary agitation, and who would have mind of clearness and heart of faith to carry it on? What statesman from among those who by long and honourable service had deserved well of their country, would combine for the first overt act of this great political drama? The names of Washington, Madison, and Hamilton would stimulate the chivalry of America for a thousand years to come. What names in the long centuries of a glorious future would be counted worthy of highest honour as the names of those who founded the Dominion of Australia?—The lecture, which occupied two hours in delivery, was listened to throughout with the utmost attention, and elicited at the close loud and continued applause.

NURSING SYSTEM AT GUY'S HOSPITAL.

MR. HAWKESLEY ROCHE HAYES, L.R.C.P. Lond., M.R.C.S., &c., writing from Basingstoke, under date Aug. 10, remarks:—"I have no wish to enter into the controversy now raging at Guy's Hospital, but I think the public should know that the statement made with reference to Nurse Ingle's conduct at the Basingstoke Cottage Hospital is perfectly correct. She treated a patient of mine who was suffering from fatty degeneration of the heart and extreme prostration so harshly, that, after repeated remonstrances, which were of no avail, I was compelled to remove the poor woman from the hospital. I then threatened that if my patient had died while under her care, I would have demanded an inquest. I cannot refrain from expressing my surprise that the Rev. Dr. Millard should have given Nurse Ingle a testimonial, in which her capabilities as a nurse are spoken of in the highest terms. The Rev. Dr. Millard was well aware of all the circumstances of the case; and in a letter to me, dated April 8th, 1879, he says, 'I fear it must be admitted that Miss Ingle has shown impatience and want of temper (an undeniable drawback in a nurse), and that she has not been very submissive to authority.' The following is copied from the Cottage Hospital Minute-book:—Committee meeting held at the Town-hall, May 16, 1879. Proposed by H. Portsmouth, Esq., seconded by Wyndham T. Portal, Esq.:—'That, in the interests of the hospital it is expedient that Miss Ingle's engagement do terminate.' Proposed as an amendment by the Rev. Dr. Millard, seconded by Mr. Lodwidge:—'That the nurse be informed that, in the opinion of the committee her conduct towards one of the medical officers has been irregular and reprehensible, and that her continuance in office must hereafter depend upon her carrying out the directions of the medical officers exactly and fully, and treating them with unvarying respect.' The amendment was carried, and a copy of it sent to the nurse. She resigned her appointment, and left the hospital."

The *British Medical Journal* says:—"To hear of the secret administration of torture or 'punishment' by the bath by a nurse in one of our great public hospitals, the pride and glory of the metropolis, one of the chief seats of medical education, and where some of the greatest living medical men preside—or, as it now seems, are supposed to preside—over the wards, is not less surprising than it is shocking. We have said nothing on this subject while the trial was pending, lest it might seem to in some way prejudice the facts and prejudice the case of the prisoner; but, now that the case is over, we must say that the proof that such an act as the administration of a 'punishment-bath,' whether of an hour, or an hour and a-half, or, indeed, of ten minutes, could be possible in a metropolitan hospital, is a revelation. It is a revelation of the most grievous and startling kind, that the 'lady-superintendent' of any hospital should so arrange the system of nursing, or should permit the existence of such a theory or spirit of nursing, as to make it possible that any nurse should think herself entitled to inflict physical punishment on sick people. That a nurse should drag an unwilling patient to a bath, is in itself an assault of an aggravated kind. That she should, as an act of punishment, immerse her in water for a prolonged period, is an assault of a peculiarly dangerous kind; and, whatever had been the issue, whether fatal or not, it cannot be said that a short term of imprisonment is too severe a punishment for so gross an offence. It reflects most severely upon the whole spirit existing in the nursing establishment of Guy's, that such an act should be possible. . . . Two resignations would restore peace and efficiency. When will they be rendered?"

INDEPENDENT COLLEGE, TAUNTON.

A NUMEROUSLY-ATTENDED meeting of the friends of this institution took place on the 4th inst., Mr. W. H. Wills, M.P., presiding. Luncheon having been served in the spacious dining hall, the usual loyal toasts were afterwards duly honoured. Mr. G. Sully, of Bridgewater, in some introductory remarks, mentioned that the institution had its origin in 1847, the work of education having been commenced in a large private house, to which were afterwards added several other houses. Some few years ago they entered into possession of the ample and convenient premises, which were their own freehold, and which would in every respect compare favourably with any such establishment in that part of the country. The buildings had been recently declared by the medical officer of the district to be one of the most complete in its sanitary arrangements which he had ever examined. It was the anxious wish of the committee, as it was of the late head master, that the school should possess the confidence of parents, and that those educated within its walls should look back on it as the place which gave them the stimulus to acquire an education which enabled them to occupy some of the foremost positions in the land in after life. To Mr. Wills, who had so long been associated with the institution by his munificence and kindness, the committee were very thankful for his attendance that day.

Mr. WILLS said the occasion which brought them together was one of much more than ordinary or passing interest. When the governing body of the school were so kind as to ask him to preside that day he felt that they were conferring on him a very distinguished honour, but he was bound to say that the feelings which predominated in his mind that morning were of a very mixed character; pleasure and pain were mingled. He was sure that what he felt in his own mind was echoed in the minds of a great many of those friends who were attached by personal ties to the school. Those who had been long and intimately associated with Mr. Griffith, and who had for many years enjoyed his friendship and entertained for him a very sincere respect, would gladly avail themselves of an opportunity of showing him a mark of that esteem and confidence which they had so long felt in his character and work. He remembered very well the commencement of Mr. Griffith's connection with the schools, and that before he came to be head master there had been days of changes and alterations which had not conducted to the welfare of the institution or the pupils. But when Mr. Griffith assumed the administration of affairs and was placed at the head of the educational department, the number of pupils was augmented and the parents enjoyed a feeling of entire satisfaction. During the twenty-three years Mr. Griffith had held the position of head master, he had trained in sound learning and high principle a very large number of lads who had gone out into life, who were not now young men, but men advancing to middle age, but who, if they had one spot in England or in the world to which some of them looked back with feelings of deepest affection, it was this school, and to the education they had received from the late head master. He should have been exceedingly glad if the connection so long subsisting could have been still maintained; but he rejoiced that it was not from any dissensions having arisen, not from any root of bitterness between the late head master and the governing body, and not from any cloud of distrust on either side, that Mr. Griffith had concluded that the period had arrived when, having borne the burden and heat of his great duties for a long time, it was due to himself and his family that he should return into the hands of the committee that trust which they had given into his charge. They could not, however, part from him without feelings of the very deepest regard. Mr. Wills concluded by presenting to Mr. Griffith, on behalf of old pupils and the other subscribers, a silver salver, accompanied by a purse containing 162 sovereigns. The salver bore this inscription: "Presented, with a purse of sovereigns, to the Rev. W. H. Griffith, M.A., as a mark of respect and esteem, by the late and present boys and friends of the Independent College, Taunton, on his resigning the head mastership, Midsummer, 1880." Beneath were the letters "T.I.C." in monogram.

Rev. W. H. GRIFFITH, on rising to return thanks, was loudly cheered. He said, twenty-one years ago he was at a similar meeting, and a similar gift by the pupils was presented to him—a silver salver on which was placed a handsome tea-service. It came as a surprise to him, for the boys had kept their secret, but it had been a great encouragement to him at a time when he was greatly discouraged and disappointed, for if at that time an invitation had come to him which came five years later to accept an appointment at Mill-hill, he should possibly have accepted it. That salver and that testimonial were still open for inspection as the best ornament in his best room. Although it had attained its majority it was not the worse for wear; the inscription was not the less legible, nor had the feelings which accompanied it passed away. And now came another testimonial and another salver, far more costly than the first. On this he should never be able to look without remembering the very kind and generous

feeling which it represented, and for which he was very grateful. Twenty-three years was a long period in the working life of any man, and no one could look forward to it, or back upon it, without wishing that the time might not appear a blank. If he had regarded his own ease and interest and pecuniary remuneration no doubt he should have continued tutor at the Western College, and not have come to Taunton; but there he should have had to do with a very limited number, and with those who were from the nature of their position already devoted to the service of God. Here he should have a much larger number, of whom few, if any, would have decided for Christ, and this was, therefore, for him the most attractive sphere. This institution appeared to him at the time a sinking ship. He recollected the opinions offered him at the time by his friends, who said, "Taunton School is sinking like many others of a similar character, and if you join it, you must go down with it." He replied, It would be a great service to the community at large and to the denomination with which they were connected if they could save that school, and he would try to do so, and by the help of God he had been able to keep it afloat for twenty-three years. (Cheers.) He felt, therefore, that his time could not have been wasted. As to the highest and best results they must be for the most part unknown. Boys passed away, and were scattered the wide world over. Many he never saw again, but of the comparatively few whom he had afterwards seen he had been gratified to find many in high positions in their professions; many following noble careers of usefulness; and many in the ministry. With regard to results tangible and visible, for many years previous to the last few years their matriculation list could compare with the best which any similar institution could produce. Their balance sheets were still better, and enabled them to raise the splendid buildings of which the president had spoken. Mr. Spurgeon was credited with having said that he would rather break stones than keep school. (Laughter.) For his part, he confessed he had found the work hard, but he liked it, for it had prospered in his hand. Of course there was a dark side to the picture, but there was one feature of hardship in it which did not occur to Mr. Spurgeon, nor to many others. It was the hard lot of the master to be regarded as a sort of enemy where he had the most right to be considered as a friend. Boys, or many of them, regarded the master as a kind of natural enemy. Masters had to govern, and boys would much rather be ungoverned and uncontrolled. Masters had to punish, and they could not expect boys to like that. It was true that dentists and surgeons punished their patients much more than masters punished their boys, and they were paid handsomely for it into the bargain; but boys would rather pay their masters to leave them alone. (Laughter.) No doubt in after life they saw it was for their profit, and they looked back to their school life with pleasant and grateful feelings. This repaid the master somewhat for having been so long misunderstood by the boys. And there were scenes in a master's life like that which he had alluded to as taking place twenty-one years ago. He hoped he should not altogether lose the interest of the old boys. For the future he should be living on the highway of most of them towards their homes. Most of them passed through the city of Bristol, and his residence was but a few minutes from the Montpellier station, and he begged to tell those present and all others as far as his voice could reach, that he should be very happy to receive any of them and hear of their future prosperity. He must express the gratification he felt that, on resigning his post, the most eligible candidates were gentlemen educated at the college. Mr. Aveling had won golden opinions at the school, and he had since won singular distinctions elsewhere, and he trusted and believed that he would win for himself here still higher distinction by the zeal and success with which he would conduct this institution. (Cheers.) He did not know whether Mr. Aveling would thank him for hoping that his connection with the college would be as long as his own had been, but that he might say that, should he be tempted, after a few years, to enter a school of prouder pretensions, he might find himself so happy and prosperous here, that he would follow Mr. Griffith's example, and decline. (Cheers.)

Mr. ROSSITER said they naturally could not help feeling sorry at parting with their friend, Mr. Griffith, with whom they had been associated so long as committee-men, as pupils, or as parents of pupils. They could not help feeling regret at having to part from him, but at the same time they could not help congratulating him, and he, too, must feel pleasure in the thought, that after having for so many years faithfully discharged his duties there, he had earned for himself a most honourable retirement. They sincerely hoped he would enjoy it for many years, and that his kind invitation to the boys would be responded to. When the committee received Mr. Griffith's resignation, they felt that a most important crisis had arrived in the history of the college, and it was the subject of their most careful consideration to meet that crisis in a proper manner. It was determined to throw the appointment

open. More than a score of applications were received from candidates for the post, many of whom were excellent men. Four were selected whom the committee considered first-rate men, of whom Mr. Aveling was one. These four were invited to attend the committee, and after examining their testimonials and having had a personal conference with the candidates, the choice fell on Mr. Aveling. He (Mr. Rossiter) had known Mr. Aveling from boyhood, and had watched his progress, and he spoke in the highest terms of that gentleman's qualifications, both morally and intellectually, for the office to which he had been appointed. Mr. Aveling was an M.A. of London University, a Bachelor of Science at the same University, and had taken other degrees with honour and distinction, including the Pye-Smith Scholarship at New College, and had also obtained Dr. Williams' Divinity Scholarship at that college; only last year he obtained a degree given by the University of London, the examination for which was so "stiff" that it was necessary to have separate examiners for each head of examination. For his own part so soon as he heard that Mr. Aveling was a candidate for the head mastership, he exclaimed, "Thou art the man," and he set to work to carry out his views on the subject. Mr. Aveling had the advantage of being an "old boy," and had been among the optimists eight out of nine times. He successfully contested the Wills prize, and he was chosen captain of the college eleven. He believed they would inaugurate a new era now they had a new principal, and that the success attained by Mr. Griffith would be carried on by Mr. Aveling. In conclusion he addressed a few words to the boys, advising them not to be ashamed of a profession of godliness. He had great pleasure in publicly acknowledging the Rev. F. W. Aveling as principal of that institution. (Cheers.)

Mr. Wills, being compelled to retire to fulfil an engagement in Bristol, the chair was taken by Mr. Sully.

Rev. F. W. AVELING, in addressing the assembly, said the college did not entirely recruit its pupils from the Nonconformist denominations, but it was essentially a Nonconformist school. They had in the present day opportunities of education which their forefathers did not possess. It was only a few years since that they had no opportunity of going to the older Universities and competing for their highest prizes. They now had that opportunity, thanks to the efforts of that most gifted, purest, and greatest of living statesmen, Mr. Gladstone. (Applause.) There will still a few more steps to be won before they had full religious equality, but that would come. After mentioning his proposals as to prizes for Scripture knowledge, Mr. Aveling observed there were but four branches to which men could devote their lives—they might become professional men, business men, including farmers; scientific men, or artistic men. He begged that parents would indicate to him what they wished their sons to become that he might direct their studies accordingly, or they might say, "Find out what the lad is most fit for, and train him along that track." He particularly hoped that parents would leave it to him to decide what subjects their sons should be required to study. He trusted that the long career of usefulness Mr. Griffith had had would be echoed by himself at that college. (Applause.)

Prizes were then distributed according to the following list:—

EXTRA PRIZES.—(1) Wills' Exhibition, £10. A. Griffith; (2) Spencer prize, mathematics, C. Alsop; (3) Wills' first prize, history and French, L. Ashford; second ditto, W. Curtis; (4) good conduct, A. Griffith.

CLASS 1.—Latin: Griffith (p.c.); prize, Cornish; certificates, Alsop, Ashford, E. Bell, and French; honourable mention, Hastings, Bailey, S. Arnold.—Greek: prize, Griffith; certificates, A. Cornish, Alsop.—French: prize, Alsop; certificates, A. Cornish, Griffith, Bailey; honourable mention, Hastings, French.—Mathematics: prize and certificate, Webber, Alsop; certificate, Griffith.—History and Geography: prize, Hannaford; certificates, A. Cornish, Griffith; honourable mention, Wilkinson, J. Bell.—English Language: prize, Beard; certificates, Griffith, Alsop, A. Cornish.—Book-keeping: prize, Ashford.—Drawing: prize, Hoesgood; certificate, Hannaford.—Natural Philosophy: certificates, Griffith, Alsop, Webber.—German: prize, E. Bell; certificate, Stephens.—Writing: prize, Eldridge; certificates, Hannaford, Stewart.—Scripture Evidence: certificate, Curtis; honourable mention, Bell, Wilkinson, Williams, A. Cornish, Cornish, Alsop, Hastings.

CLASS 2.—Latin: prize, Curtis; certificates, J. Bell, Goodman.—French: prize, Wilkinson; certificates, Goodman, Cook; honourable mention, Hannaford, J. Bell.—Mathematics: prize, Stewart; certificates, Cook, Curtis.—Grammar: prize, Goodman; certificates, J. Bell, Hannaford.—Writing: prize, Greenslade and R. Harris; certificates, Clarke, Clements.

CLASS 3.—Latin: prize, Dunbar; certificate, F. Bell.—French: prize, F. Bell; certificates, Adkin, Jenkins; honourable mention, H. Somerville, Dunbar, Greenslade.—Mathematics: prize, Morris; certificates, Nicholson, Lee; honourable mention, Prentice, Friend.—History and Geography: prize, Adkin; certificates, F. Bell, Burch.—Shakespeare and Grammar: prize, Burch and Clarke; certificate, Adkin.—Writing: no prize; certificates, Hastings, Webber.

CLASS 4.—Latin: prize, Prentice; certificates, Morris, A. Harris.—French: prize, Nicholson; certificates, Morris, Lee; honourable mention, Marsden, Friend.—Mathematics: prize, Stevens; certificates, Bowerman, P.

Doddrell; History and Geography: prize, Marsden; certificates, Lee, W. Bird; honourable mention, Pearce, Nicholson, Morris, Carnell.—Reading: no prize; certificates, Large, J. Cornish; honourable mention, Marsden, A. Arnold.—Writing: prize, P. Doddrell; certificate, Watterton.—Grammar: prize, Lee; certificates, Morris, Greenslade; honourable mention, Friend, Marsden.—Spelling: no prize; certificates, Morris, Marsden.

CLASS 5.—Latin: prize, Bowerman; certificates, Stevens, Large; honourable mention, Moss, C. Perkins.—French: prize, Moss; certificate, Large; honourable mention, Painter.—(2) certificate, Stevens; honourable mention, C. Perkins, J. Cornish, Porter, Bowerman.—Grammar: prize, Large; certificate, Porter; honourable mention, Pearce, Bowerman.—History and Geography: prize, Watterton; certificate, Bowerman; honourable mention, Large.—Spelling: no prize; certificates, Buncombe, J. Cornish; honourable mention, Porter, Large.

JUNIOR SCHOOL.

DIVISION 1.—Scripture (twelve in class): equal prize, Colthurst, C. White; certificate, W. Pollard; honourable mention, Davies.—Reading and Spelling (twelve in class): prize, Colthurst; certificate, Cuff; honourable mention, Davies. History and Geography (twelve in class): prize, Davies; certificates, Colthurst, White.—Arithmetic (eleven in class): certificates, Colthurst, Cuff.—Writing (both divisions): prize, Cuff.—French (eleven in class): certificates, Colthurst, Cuff, Davies; honourable mention, White.

DIVISION 2.—Reading and Spelling (seven in class): prize, E. Goodland; certificate, Catford.—Arithmetic (eight in class): prize, W. Grogson; certificate, Catford.—Good Conduct: F. Davies.

Brief addresses were then made by the Revs. S. WILKINSON and J. MARSDEN, and the proceedings closed with the usual votes of thanks.

THE REV. PAXTON HOOD.

At the close of the service held by the Rev. Paxton Hood in the Hulme Town Hall on Sunday night, a meeting of the seatholders was held to take into consideration a call which the rev. gentleman had received to accept the pastorate of the Albany-street Congregational Church, Edinburgh. The chair was occupied by Mr. Thomas Lomas, who stated that the Rev. Paxton Hood had consented to take, for a period of three months, the pastorate of the Congregational Free Church, which now met in the Hulme Town Hall, and having now received a pressing call from Edinburgh, the committee of management had taken the matter into consideration. They felt that in Manchester they could not afford to lose such a man as the Rev. Paxton Hood, and they had passed the following resolution:—

That this meeting, highly appreciating the great value and success of the Rev. E. Paxton Hood's ministrations, in which his learning and culture, his wide experience and many gifts and graces, have enabled him signally to manifest the power and maintain the cause of the Christian faith and life, and being deeply impressed with the intellectual elevation, moral earnestness, and persuasive eloquence which have so conspicuously marked his public teachings, in assuring him of its affectionate support and sympathy, hereby expresses its conviction that his removal from Manchester would be a serious loss to all those who have been brought under his influence, and to the community generally, now tending to him a unanimous and most cordial invitation to become the pastor of the Congregational Free Church assembling in the Hulme Town-hall.

Mr. Joshua Whiteley said he had great pleasure in moving the confirmation of the resolution. They would not regret having asked the Rev. Paxton Hood to become the permanent pastor of that church, and they would enable him to live down the ill feeling which had been engendered against him in Cavendish-street Chapel. Mr. A. S. Robertson seconded the motion, which was supported by Dr. Pankhurst, who said that Mr. Paxton Hood had been struck down from his pulpit in Cavendish-street Chapel because he pronounced from that pulpit three political sermons, because he had dared to proclaim the great principles of right and wrong in politics, to denounce political wrong in high places, and to declare that the principles of justice, liberty, and peace should direct the councils of the British Empire. Mr. Paxton Hood, in taking the pastorate of that church, would come amongst those who would sustain him to the last, and he would become a power for good not only to them, but to the whole city.—The resolution having been put to the meeting and unanimously confirmed, the Rev. Paxton Hood announced his acceptance of the invitation to remain in Manchester, and referred at some length to circumstances connected with his leaving Cavendish-street Chapel. He asked if the system was not largely defective which could permit such an outrage on liberty as he had suffered. In the formation of that Free Church they had entered their protest; a personal persecution had become a public protest by which they affirmed that the limits of Congregationalism as ordinarily understood were too narrow. His expulsion might become a providence. It had been a source of wonder to him that in Manchester there had never been formed a Church of free evangelical opinion like that of which Mr. G. Dawson was so long the honoured minister in Birmingham and Thomas Lynch in London. Let them try it in Manchester; let them liberate Christ from prison, and form for their own comfort a Church within

those walls at once evangelical, but broad, free as the Gospel was free. (Hear, hear.)—Mr. Henry Moore said he was sure they would now go forward successfully, and the proceedings shortly afterwards were brought to a close.

THE LIBERATION SOCIETY.—OPEN-AIR MEETINGS.

THE following open-air meetings, attended by large audiences, have been held during the week, and have been addressed by Mr. Fisher, the society's agency secretary.

Consett.—On Monday evening, says the *Consett Guardian*, a public meeting (under the auspices of the Liberation Society) took place in the open air in Trafalgar-street, Consett. Mr. Henry Carrs, Benfieldside, occupied the chair, and, the evening being fine, there was a very large attendance. An able address was delivered by Mr. John Fisher, of London, after which the following resolution, proposed by the chairman, and seconded by Mr. Mahoney, of Birmingham, who also spoke, was unanimously carried:—"That this meeting is of opinion that religion and justice will be promoted in this country by the entire severance of the Church from State support and control."

Amble.—On Tuesday evening, at Queen-street, Amble, Rev. H. Joplin presided over a large meeting. A favourable resolution was passed, and Mr. Fisher was cordially thanked for his address.

Bedlington.—The *Newcastle Daily Chronicle* reports an open-air public meeting of the Northumberland miners of the district as held at the Cross, Bedlington, for the purpose of hearing addresses on the disestablishment and disendowment of the Church of England. There was a very large attendance, the meeting numbering some 1,500 persons. Mr. Robert Elliott, of Choppington, occupied the chair, and in commencing the proceedings, said that it gave him very great pleasure to see such a large assembly present, and he considered that it was their duty to do whatever lay in their power to disestablish and disendow the Church in England. He was sure that the majority of the people in that part of the country were in favour of such a measure. Mr. Fisher then delivered an eloquent lecture in favour of the disestablishment and disendowment of the Church, and during its delivery was frequently applauded. Resolutions in favour of Disestablishment were passed.

Prudhoe.—On Thursday, a meeting, very numerously attended, was held in the centre of the village of Prudhoe, and (in the absence of Rev. J. Fish) Mr. H. B. S. Thompson, presided. Mr. Fisher's lecture was very attentively listened to; a resolution in favour of disestablishment and disendowment was unanimously passed, and the lecturer was thanked.

Morpeth.—On Friday evening, in the Market-place, Morpeth, a large meeting came together, when Rev. Jos. Hawkins took the chair, and introduced Mr. Fisher, whose address held possession of the audience till nightfall, when hearty votes of thanks to lecturer and chairman closed the meeting.

Manea and Rotten Eggs.—In accordance with public announcement, an open-air meeting was held in this place on Tuesday evening last, when an address on Disestablishment was delivered by Mr. Lummis. Mr. Lummis, however, held his ground in spite of some noise, till dusk permitted a shower of mud and rotten eggs to descend, when he was followed to his quarters by a great crowd, who remained hooting and shouting till worn out. It is said that the Nonconformist strength manifested in the local celebration of the Sunday-school Centenary exasperated the Church party into this disgraceful reprisal.

March.—The meeting held here the following evening was full of contrasts to the preceding one, being orderly, attentive, and unanimous.

Tydd St. Giles.—Owing to a very unsuitable evening, the open-air meeting announced for Friday was abandoned, and the Primitive Methodist Chapel, lent for the purpose, was utilised for an indoor address, attended by a very good audience, who gave the heartiest reception to the arguments of Mr. Lummis. Mr. Howlett presided.

DUFF JUBILEE MEETING.—The jubilee meeting of the Free Church Institution, founded by Dr. Duff on the 13th of July, 1830, was held in the hall of the Institution in Nimbollah-street, Calcutta, on the 13th ultimo. A very large and appreciative audience of native gentlemen, numbering some two thousand, assembled together to celebrate the occasion, and there was besides a good number of European ladies and gentlemen. The Rev. Dr. K. M. Banerjee, LL.D., who occupied the chair, said it was a public meeting, which meant that it was a meeting for rejoicing—*Jubilate in Domini*—a meeting for rejoicing in the Lord for the great blessings which He had vouchsafed to Scotland's labour in the field of evangelization in India.—*Times of India*.

WHAT has happened to the car of Juggernaut? The famous vehicle was not, as usual, dragged through the streets of Puri on the 9th of July, and it seems that by religious custom or law it is not to be drawn to the Gochandi Mandir on the ninth day of the car festival, twelve years must elapse before it is again used. The fact of the car not being brought out this time is attributed by a correspondent of the *Patriot* to what he calls "an act of unpardonable negligence on the part of meddling Government officials."—*Times of India*.

GLEANINGS.

A WIFE should be like roast lamb, tender and nicely dressed. No sauce required. Sometimes women who do fancy work don't fancy work.

NATURAL RELIGION.—Bishop (reproving delinquent Page): "Wretched boy! Who is it that sees and hears all we do, and before even I am but as a crushed worm?" Page: "The missus, my lord!"—*Punch*.

The Leadville epitaphs are terse and pointed. Here is one:

O'er this poor gambler's silent clay,
Kind reader, do not grieve;
His death took place when Johnson caught
Three aces up his sleeve.

"Somebody's coming when the dewdrops fall," she was softly humming, when the old man remarked: "An' you bet your sweet life, Maria, that he'll think a thunderstorm's let loose when he gets here."—*Saturday Evening Gazette*.

What part of the eye is like the rainbow? The iris. What part is like the school-boy? The pupil. What part is like the globe? The ball. What part is like the top of a chest? The lid. What part is like the piece of a whip? The lash. What part is like the summit of a hill? The brow.

It was in the hottest room of the Turkish bath at Clifton Springs. Among the victims was T. K. Beecher. Enter "Jim" with a pitcher of water and a tumbler. "Is your name Lazarus?" said Beecher. "Yes. Is your name Dives?" "Yes," was the reply. "Not a drop of water for him," said "Jim," while the company struck up a laugh.—*The Advance*.

THE MATURE IDEA.—A five-year-old son of a family the other day stood watching his baby brother, who was making a great noise over having his face washed. The little fellow at length lost his patience, and stamping his tiny foot, he said, "You think you have lots of trouble, but you don't know anything about it. Wait till you're big enough to get a lickin', and then you'll see, won't he, mamma?"

If any one contradicts it I won't be obstinate. Take it for what it is worth, and I solicit in advance the merciful consideration of the subject of it. Just after a late election to the Legislative Council of a prosperous Scotchman, a friend met him with, "All hail, MacBain!" "Thanks," said the member elect, "but you know it wasn't MacBain, it was Macbeth." Repeating this to another North-the-Tweed man as an instance of Scottish imperviousness to anything like humour, the listener gravely assented, and then pleaded, "But, after all, you know, MacBain was right."—*Australasian*.

MARK TWAIN ON GERMAN.—Mark Twain says that some German words are so long that they have a perspective. Observe these examples: *Freundschaftsbezeugungen*, *Dilettantenaufringlichkeiten*, *Stadtverordnetenversammlungen*. These things are not words; they are alphabetical processions. And they are not rare. One can open a German newspaper any time and see them marching majestically across the page, and if he has any imagination he can see the banners and hear the music, too. They impart a magic thrill to the meekest subject. I take a great interest in these curiosities. Whenever I come across a good one I stuff it and put it in my museum. In this way I have made quite a valuable collection. When I get duplicates I exchange them with other collectors, and thus increase the variety of my stock. Here are some specimens which I lately bought at an auction sale of effects of a bankrupt bric-a-brac hunter: *Generalstaatsverordnetenversammlungen*, *Alterthumswissenschaften*, *Kinderbewahrungsanstalten*, *Unabhaengigkeitserklaerungen*, *Wiederherstellungsbestrebenngen*, *Waffenstillstandunterhandlungen*. Of course, when one of these grand mountain ranges goes stretching across the printed page it adorns and ennobles that literary landscape, but at the same time it is a great distress to the new student, for it blocks up his way; he cannot crawl under it, or climb over it, or tunnel through it. So he resorts to the dictionary for help, but there is no help there. The dictionary must draw the line somewhere, so it leaves this sort of words out.

WOMAN'S CURIOSITY.—One peculiarity about a woman's curiosity (says a San Francisco paper) is that she is always looking for something she don't want to find; and then rather imagines herself imposed upon because her worst fears are not always realised. Mr. Guffey owns a nice ranch down below San José, and naturally had a large delegation of friends from Frisco to eat their Christmas turkey with him. In fact, the house was so much crowded that when his maiden sister Melissa arrived there was only one room in the tank tower left for her accommodation. When everybody was ready for bed, and the nightmare in such cases made and provided, Guffey climbed up to the airy apartment with Aunt Melissa, and pointing to a large plug in the ceiling over the bed, from which hung a cord, said, "You see that string, don't you?" "As I'm not blind, I suppose I do," snapped his sister, whose spit-curls the steam of the whisky punches had taken the crisp out of. "Very well, don't pull it." "Why not?" "Because you'll pull out that plug in the bottom of the tank." "Well—and then?" "Why the capacity of that tank is about 30,000 gallons.

You've read of the Deluge, of course?" "I should hope so." "Then don't pull the string—that's all. Good night." She might as well have tried to sleep over a powder mine. Presently she sat up in bed and groped around in the dark overhead for the cord. She touched it with her finger, gave a shriek, and buried herself under the clothes. As she didn't grow perceptibly wetter in consequence, she peeped out again, lit the lamp once more, and looked at the string for a change. She repeated this process half-a-dozen times, each time growing more and more influenced by her insane, absorbing desire to pluck the forbidden rope. Everybody knows what the result is when a woman is left alone with something she is not to do. Aunt Melissa finally got up and made her preparations for the inevitable catastrophe. She opened the four windows, so that the water would have a chance to escape before the room was filled. Then she put a trunk upon the table, and a chair on the top of that. After that she hung her clothes on the highest nail she could reach, and then all was ready. Climbing carefully up on the aforesaid chair, with the string in her mouth, she said a prayer, shut her eyes, held her breath, and jerked! The plug came down, but not a drop of water. The tank had been empty for a month.

WELSH BAPTIST UNION.

THIS Union—founded in 1867—with the object of increasing the usefulness of Baptists in Wales, held its annual meetings last week at Cardiff. There was a crowded attendance of ministers and delegates. Following preliminary services, the proceedings were formally opened on Tuesday by a meeting connected with the Building Fund for Wales and Monmouthshire, the report of which showed that loans to churches amount to £4,563; cash in bank, £270; repayments, £736; legacy, £300; gift, £21; advances to churches during year, £960. The Baptist Publication Fund account showed fund and stock in hand, £1,063. The Rev. L. Jones, of Treherbert, followed with a paper on "The Baptist Possessions in Wales." In the course of an interesting historical retrospect, he traced the growth of the denomination in the Principality, mentioning that the first Welsh chapel was built at Llanwenarth, Monmouth, in 1695. There had been a total of £415,970 spent on the erection of chapels, the clear surplus value of which, after liquidating debts, would be £368,962. The Rev. W. Edwards, Cefnmau, spoke upon "the best mode of paying chapel debts." He advocated the adoption of the penny weekly contribution plan. The Rev. J. Jenkins next read a paper upon "The Claims of the Building Fund upon Welsh Churches." On Wednesday morning the Rev. Mr. Thomas, of Newport, was elected vice-president. The report of the Union Committee was presented and set forth that, according to the association letters, the increase in the community during the past year had not been so great as formerly, a result attributed to the reaction which had followed powerful revivals in many places. The report referred with satisfaction to the advent to office during the year of Mr. Gladstone, "the hero of liberty, truth, and authority." The President's (Rev. R. Jones, Llanllanlyfni) address was upon the subject of "The Baptists, their Characteristics, Peculiarities, and Duties." He hailed with delight the appearance of the new Welsh Baptist quarterly, *Seren Gomer*, under the accomplished editorship of the Rev. E. Roberts, of Pontypridd. He prophesied the rapid growth of the denomination within the United Kingdom, remarking that a century since its total strength in America was only 140,000, as against two millions at present, the annual additions representing 100,000, equal to the total Methodists of Wales. The Rev. B. Evans, of Neath, read a paper upon "The Baptists in their Relation to Other Denominations." The report of the Aged Ministers' Fund showed that it had £1,300 invested. There were 129 members, and 25 new applicants. Of the Welsh Baptist Total Abstinence Society it was stated that 89 ministers and students were members. The Rev. J. Thomas, Caersalem, read a paper upon the subject. In the evening papers were also read by the Revs. Dr. Jones, upon "The Divine Scheme for Evangelising the World," W. Rees, upon "The Dangerous Aspects of the Literature of the Age," and the Rev. Spintner Jones, upon "Nonconformist versus Church of England Principles." On Thursday, other papers were read—one by Rev. J. Jones, Felinfoel, upon "John Moles, one of the Nonconforming Two Thousand and His Times," and the Rev. D. Davies, upon "God's Government of the World under the Gospel." The receipts of the Union during the past year were reported as £255, and expenditure £45. The income of the Union Reports Fund was £167, and there was a balance of £58 in hand. The Rev. E. Roberts, of Pontypridd, was elected President for the forthcoming year. The Rev. W. Morris, of Aberystwith, proposed resolutions with respect to higher education in Wales, inviting a Conference of Nonconformists upon the subject. It was considered desirable to establish universities at Cardiff and at Swansea, besides Aberystwith. The Rev. W. Griffiths was received as a deputation from the American Welsh Baptist Churches; and other resolutions, recognising with grateful appreciation, the influence and service of journalism in the last General Election, were adopted. The Rev. J. Morris, of Aberystwith, and E. Evans, of Holywell, preached; and the Session concluded with the usual votes of thanks.

We understand that Mr. George J. Stephenson, M.A., author of "The History of City-road Chapel, London," "Memorials of the Wesley Family," and other works of considerable popularity, has recently been elected a corresponding member of the New England Methodist Historical Society in America. The honour was unsolicited.

THE LATE REV. EDWARD AURIOL.

SUCH of our readers as were familiar with the London clergymen of a generation ago who took a prominent position with the Evangelical party, will remember the Rev. Edward Auriol, who was, until recently, for nearly forty years the rector of St. Dunstan's-in-the-West, Fleet-street, near Chancery-lane. He passed away on the 10th inst. at the age of 75. Mr. Auriol, who took his bachelor's degree at Oxford, as far back as in 1828, was preferred by the Simeon Trustees to the rectory of St. Dunstan's in 1841. In 1865 he was appointed by Bishop Tait to a prebendal stall in St. Paul's Cathedral. Owing to the weak condition of his health, he recently resigned his living into younger hands. On the day of his death—in the middle of the day—the Rev. Prebendary Cadman, who was his intimate friend, paid him a visit; and in addition to a conversation which had reference to his religious hopes and joys, reference was made to some living about to be filled (by apparently the Simeon Trustees). He had remarked, "I think it seems to be the will of God to call me. I feel my strength failing." Having been reminded by Mr. Cadman of the words, "Wait on the Lord, and He shall strengthen thine heart: wait, I say, on the Lord;" he replied, "Wait; but it must be in the true scriptural sense of the term. Waiting not idly, but as a true servant on his master." Taking Mr. Cadman's hand, finally, when that gentleman was leaving him, he said with uplifted eyes, "What we must seek for, is more power in the consciousness of Christ's redeeming love; more simple dependence upon His merits for the pardon of all our sins; more conformity to Him, that we may be dead with Him, that we may rise with Him, that we may sit with Him in heavenly places, that we may be with Him when He comes again in His glory." He died in an hour, or less, from this time; and on that same evening, as we were preparing our last issue, the bell of St. Dunstan's tolled forth the news in the ears of his old parishioners. On Tuesday last a funeral service was held in the church which had for so many years been the scene of his ministrations. A large congregation assembled, including a goodly number of well-known Evangelical clergymen, and several Fleet-street tradesmen. The resident poor and the children of the schools were there also, to pay their respects to his memory. Their respectable appearance, and thoroughly simple manners, made one feel as if it were a church in a quiet country town. We observed with pleasure that large numbers of them were conveyed in waggons to Highgate, that they might witness the obsequies of their beloved pastor and friend. The Rev. W. Cadman conducted the service in the church.

News of the Free Churches.

CONGREGATIONAL.

- Rev. H. Welby Florence, of Uley, Gloucestershire, has accepted a unanimous invitation to the church at Gainsborough.
- The Rev. J. Baldwin Brown's church, Brixton, will be closed for repairs on Sundays, August 22 and 29 and September 5 and 12.
- A new Congregational church has been formed at Harlech, North Wales, at which English as well as Welsh services are being held.
- During the alterations and erection of an organ in Camberwell-green Chapel the services will be held in the lecture hall, behind the chapel.
- Rev. E. Merriwell Willifor has resigned the position of assistant minister at Haddleigh, Suffolk, and will terminate his labours there at Michaelmas.
- The Rev. S. B. Driver has accepted the cordial invitation of the church at Lowestoft to become its pastor, and purposes shortly to enter on his pastoral duties.
- The Rev. W. M. Westorby, of Salem Chapel, Burnley, has accepted a cordial and unanimous invitation to the pastorate of the church at Allerton, near Bradford.
- Very successful services have been held in connection with the church at Little Lever, Bolton, Rev. J. S. Kent, pastor. The proceeds amount to a few shillings over £100.
- A debt of £182 on account of the improvement fund, with which the St. Andrew's Church, North Shields (Rev. J. Webb), commenced the year, was extinguished on Sunday.
- On Sunday, the 15th instant, the ladies of the church and congregation of Finsbury Chapel presented to the Rev. A. E. Harbour, on the commencement of his ministry, a costly set of silk pulpit robes.
- The following students of Chesham College have this year passed examination in the University of London:—Matriculation, Mr. R. W. Sewell and Mr. F. Easter; First B.A., Mr. A. Cowe and Mr. W. Heather.
- The second anniversary of the opening of Furthergate Church, Blackburn, was held on Sunday, when the Revs. J. Chater, of Southport, and M. H. Whitnall, of Blackburn, preached. The collections were upwards of £103.
- The foundation-stone of a new Sunday-school, in memory of the late Rev. John Marshall, has been laid at Over, near Winsford, Cheshire, by H. Lee, Esq., M.P. Mr. Marshall was pastor of the church at Over for more than 60 years.
- On Sunday last the Rev. Ruen Thomas, of Boston, U.S., preached twice to his old Wycliffe congregation, London, and the large chapel was crammed at both services. Mr. Thomas is evidently much appreciated by his old friends.
- The East London Evangelisation Society is doing good work amongst the masses. The president (Rev. J. W. Atkinson) reported at a recent meeting of the society that religious services were held weekly at eleven of the London common lodging-houses, and attended by over a thousand of the inmates, whilst rescues are continually occurring. Services are also held in mission halls and in the open-air, and are attended by large numbers of persons from time to time.
- Gilbert Tabernacle, Little London, Waldron, erected through the exertions of the Rev. J. Lomm, pastor of Heathfield Chapel, was opened for Divine

service last Thursday, when two sermons were preached by the Rev. C. New, of Hastings, to large congregations; also, on Sunday last, two sermons being preached by Rev. J. Wakerly, of Hailsham, to large congregations. This place of worship is erected to the memory of the Rev. G. Gilbert, the Sussex apostle. Subscriptions towards building fund thankfully received by Rev. J. Lemm, pastor.

— The congregation at the Old Gravel Pit Chapel, Hackney, have just given a beautiful and costly davenport to Mr. Charles Cox, their choir-master, in recognition of the ability with which he organised, and the amiability with which he has conducted, their very efficient choir. The Rev. J. De Kewer Williams (though still a suffering invalid) presented it and an illuminated address in a lively and hearty meeting. He preached with reference to it on Sunday morning, from the text, "They have refreshed my spirit and yours; therefore acknowledge ye them that are such."

— On Monday a new schoolroom was opened in connection with the chapel at Athelhampton, Dorset. The cost, including furniture, was £300. Of this £240 was previously obtained, and at the bazaar held on the opening day and on the two evenings following, about £55 was realised. Great thanks are due to the friends who so kindly contributed money and articles towards the scheme. At the public meeting held in the evening, Mr. Kyd, the pastor, and his congregation were congratulated on having succeeded in getting such a handsome and commodious addition to their place of worship, and hopes were entertained that the small remaining debt would soon be cleared off.

— The second anniversary of the Sunday-school connected with the David Thomas Memorial Church, Bishopston, Bristol, was celebrated on the 8th inst., when sermons were preached by the Rev. W. J. Morgan, morning and evening. In the afternoon Mr. Morgan conducted a children's service, at which and at the other services special hymns were sung with much effect by the children. The crowded congregations during the day were pleasing proofs of the interest taken in the new work commenced here. This is the last time the anniversary will be held in the schoolroom, the building where the congregation now meets, as the new church will, it is expected, be completed by the end of the year. The collections in aid of the school funds taken throughout the day amounted to £10 15s. 6d.

— On Monday, August 9th, the foundation-stone of a new Congregational church (Rev. H. S. Payne, pastor) was laid at Deddington by W. Mowburn, Esq., of Wykham-park, in the presence of a numerous company. Stones were also laid by Miss Parker on behalf of the Sunday-school; Mrs. Slatter, in memory of her mother, Mrs. Davis, the founder of Congregationalism in the neighbourhood; Rev. J. Lord, on behalf of the Misses Parker, and in memory of the Rev. O. Parker, a former pastor; W. H. French, Esq. (Buckingham), J. Anderson (Oxford), and E. Tucker (Frome). The Revs. H. F. Holmes (Secretary North Bucks Association), J. Lord, and A. W. Potts (Crewe) took part in the service. At the conclusion of the stone-laying, the Rev. R. W. Dale, M.A., of Birmingham, addressed the meeting. Mr. Dale delivered one of his most effective speeches. He set forth the true significance of places of worship, the common-sense theory of consecration, and also gave a lucid exposition of Congregational principles. A public tea was provided, to which about 250 persons sat down. A meeting was held in the evening, on the site of the new building, presided over by the pastor and addressed by the Revs. H. F. Holmes, A. W. Potts, J. Lord, G. Grant, J. N. Smith, and Messrs. Tucker, Hopcroft, and Wells. The building to be erected is of single span, and will seat 242 on the ground-floor, and 78 in the end gallery. The internal dimensions are 60 feet in length, 36 feet in breadth, and 28 feet in height. The general style of the design prepared by Mr. John Sulman, of 16, Furnival's-inn E.C., is of simple early Gothic character, the most noticeable feature being the gabled central doorway, with the octagonal turret, rising to a height of 60 feet. The walls will be built of stone and brick; the front entirely of stone. The woodwork will be of pitch-pine, with all timbers showing. The total cost will be about £1,500. It is proposed, when the church to be erected has been paid for, to build school premises at the rear of the present building. This will probably cost another £1,000. The scheme has the warmest sympathy of the North Bucks Association, and also of many influential ministers, by whom it is commended to the practical sympathy of larger churches. The amount contributed on the 9th was £151 3s. 4d.

BAPTIST.

— The Rev. Jno. Knox has accepted a call to the church at Lechliffhead.

— The next annual meetings of the Welsh Baptist Union will probably be held at Brecon.

— The Rev. O. Davies has been elected editor of the Welsh Handbook for the ensuing year.

— A new chapel is in course of erection by the American Baptist Mission at Nellore, India.

— The subject of a new Hymn-book and Tune-book for the Welsh Churches is under consideration.

— On Sunday evening last the Rev. H. Winsor, of Beeston-hill, Leeds, announced his resignation of the pastorate.

— Since October last, upwards of 100,000 converts have been baptized in connection with the American Baptist Telugu Mission.

— We are requested to state that the Rev. W. H. Smith, of Tenterden, Kent, has not accepted the call given to him by the church at Beccles, Suffolk.

— The Rev. L. Nuttall has resigned the pastorate of the church at Hoghton-street, Southport, and accepted a call to the church at Grahamstown, South Africa.

— A bazaar on behalf of the new Baptist chapel, Deal, was held in St. George's Hall on August 3, 4, and 5, and resulted in a net gain to the funds of nearly £120.

— It is of interest to note that the expenditure of the American Baptist Missionary Union in India for the past financial year has amounted in rupees to about 735,000.

— At Salem Chapel, Tongwynlas, Mr. Lyons, one of the founders of the school, last week was presented with testimonials from the church and school, on his leaving the neighbourhood.

— Last Sunday the Bethesda and Teams Societies, Gateshead, held a camp meeting on the Windmill Hills, and a public lovefeast in Bethesda Chapel, in the evening. The results were very pleasing.

— At a Mothers' Meeting connected with the church at South-street, Greenwich (Rev. C. Spurgeon, pastor), Miss Todd and Miss Thompson were presented with testimonials of esteem for the interest they have hitherto taken in the work.

— The anniversary services in connection with Salem Chapel, Boston, were held on Sunday, August 8, when Mr. Manton Smith, of London, preached to large audiences. On Monday, the 9th, a public meeting was held, which was likewise very well attended.

— The chapel at Serampore has lately been restored at an outlay of 3,000 rupees. At the reopening celebrations a service of song, entitled "Jessica," was given by the choir from Circular-road Chapel, Calcutta, the Rev. A. Williams giving the connective readings.

— The Quarterly Meeting of the Welsh Baptist Association has just been held at New Tredegar. Among other resolutions adopted was one of sympathy with Mr. Gladstone in reference to his recent illness. A suitable acknowledgment has since been received.

— The Rev. John Clarke, to whose death we last week referred, was co-pastor with the Rev. G. E. Henderson, of the church at Brownstown, Jamaica, containing 600 members. The church was formed in 1830, and Mr. Clarke's connection with it commenced soon after its formation.

— Mr. Spurgeon has, we believe, arranged for the ceremony of the laying of memorial-stones of the remainder of the Girls' Orphanage at Stockwell on the 4th October, when in view of the Union Autumnal Session, there will doubtless be a large and thoroughly representative attendance.

— We regret to announce the death of the Rev. J. O. Griffiths, of Ton-y-strad, Pontypridd, which took place at his residence on Friday last. The deceased entered the ministry, through Haverfordwest College, in 1833, and accepted the pastorate at Hebron (which he occupied at his death) in 1871.

— Mr. J. H. Shakespeare, of Regent's-park College, who recently passed the first B.A. examination at the London University, has taken honours in English in the First Division. His brother (A. W. Shakespeare) stands first on the list, but being more than twenty-two years of age, is too old for the Exhibition.

— Connected with the church over which the late Dr. Carey presided nearly a century ago at Moulton, Northamptonshire, successful anniversary services were last week celebrated. The Rev. J. Phillips (pastor) preached, and at a public meeting on Tuesday, the Rev. J. T. Brown presided, and several addresses were delivered.

— Recognition services in connection with the settlement of the Rev. M. H. Whetnall, of Ulverston, as pastor of the church at Montague-street, Blackburn, were held on Tuesday last week. Following a tea-meeting addresses were delivered by the Revs. Dr. Grosart, C. Williams (Accrington), J. M'Ewan Stott, J. Blake, and Mr. W. Snape, of Over Darwen.

— The anniversary of the Sunday-school at Bond-street, Brighton, was held on Sunday, August 15. Rev. J. Glasin (pastor) preached in the morning, and Mr. G. T. Congrove, of Peckham, in the evening. Mr. Congrove also conducted a special service to the young in the afternoon. A large gathering of Sunday scholars and friends was present; the Balgrave schools and the schools of the Rev. W. P. Balfern uniting with them. Subject: "Little Candles, Little Jewels, and Little Flowers."

— The Rev. Archibald G. Brown, who spent his summer holiday last year in Aldeburgh, has honoured the same little watering-place again this year with another visit. He preached on four Sundays in the Union Baptist Chapel with his accustomed earnestness and power, and twice in the open air, when the congregation filled the garden of Clyde Cottage in which he stood, and extended on to the beach. The collections made during his stay have enabled the congregation, which is a poor one, to pay off part of a debt incurred by improving their chapel and Sunday-school. On Tuesday, the 10th, services were held at Thorpe—an adjacent village—to commemorate the reopening of a mission-room after repairs, which has been supported by Mr. Chas. Smyth, a deacon of the above chapel. The meetings were held in a tent. Mr. Brown preached in the afternoon, and in the evening at a public meeting presided over by Geo. Clarke, Esq., of Aldeburgh, he gave an address from the text, "Let us go unto Jordan, and take thence every man a beam."

PRESBYTERIAN.

— The Commission of the Free Church Assembly had before it last week the case of Professor Robertson Smith. The matter came up on overtures from twelve Presbyteries, chiefly Highland, in which attention was called to certain articles, and particularly to the article on "Hebrew Language and Literature," written by Professor Smith for the last number of the *Encyclopædia Britannica*. Several motions were proposed and spoken to, but those upon which a division was taken were—one by Dr. Wilson for the appointment of a committee to examine the articles and report to a special meeting of the Commission to be held in October, to which Professor Smith was to be cited; and one by Professor Macgregor, which proposed that the Commission should decline to entertain the matter. The motion of Dr. Wilson was carried by 210 to 139 votes, or a majority of 71. A committee, with Dr. Wilson as convener, was then nominated; but as its composition was objected to as one-sided, other names were added. Professor Lindsay protested against the decision arrived at for the following, among other reasons:—(1) Because, under the resolution the Commission assumes functions which do not clearly belong to it in the absence of particular reference from the Assembly; and (2), because in ignoring the College Committee and the Presbytery, of which Professor Smith is a member, the resolution implies the adoption of a course irregular in itself, and not fitted to lead to a satisfactory determination of the question at issue.

— Dr. Donald Fraser's remarks at the opening of the English Synod respecting the adoption of a liturgy, made a considerable impression upon all the Presbyterian Churches. A Church of England

newspaper now calls attention to the growing feeling among educated Presbyterians in favour of a liturgy, and quotes the following passages from the address of Mr. Macrae, Moderator of the General Assembly which was recently in session in Montreal:—"It used to be hurled against us as a reproach that Presbyterians neglected the service of song, but that reproach has to a large extent been removed, and a hymn-book now to be adopted will be a pioneer of our future progress. I should be glad if a manual of services were also prepared, providing for the celebration of ordinances, for marriage, the sick-bed, and family prayers. Nobody could fail to see the bond of influence the Prayer-book of the Church of England has been to its members, and the Presbyterian Church might, without encumbering itself in any respect, take a leaf out of the book of that great church." A Presbyterian paper published in New Brunswick has been giving similar reasons for the adoption of such a manual.

— A publication, the *Christian Express*, conducted, we believe, by Dr. Stewart, and printed at the Free Church Mission Settlement, in Africa, known as Lovedale, thus refers to the controversy which has arisen out of Mr. Churnside's charge against the Biantyre Mission:—"The great error committed was the assumption of civil and criminal jurisdiction in the district by the missionaries at Biantyre. It is not necessary to assume or believe that they were men who delighted in acts of cruelty or bloodshed, as the statements of the pamphlet would seem to indicate. Even with all that may be said in the defence of this act, as necessary for the protection of the inhabitants of the station, especially of defenceless women, the error was not one whit less grave, nor less liable to the very worst misconception by unfriendly or uninformed judges. But to suppose that the deed was done in reckless or wanton cruelty, or in indecent haste and on utterly insufficient evidence, we hope, for the sake of our common humanity, there are few who will readily accept that view. It is peculiarly unfortunate for the Biantyre Mission that it has ventured on this course. No other mission in South or Central Africa has assumed such powers. Admitting all the difficulty of the position, there ought to have been more caution and the assumption of far less power of a civil kind—with more reliance on moral means. Modes of operation so foreign to the spirit of the Gospel can only in the end prove ruinous to any mission which adopts them. . . . In reference to the practice of flogging, when we first heard of it we supposed it to be some case scarcely more serious than that of a school-boy whipping, which might or might not be right, and of which those on the spot could be the only judges. Our recorded opinion on the practice is that it should be banished, even from ordinary schools; that it is mischievous and degrading in every way; and that in fifteen years among the natives of Africa not only have we never had recourse to it, but have invariably prevented it on the part of all with whom we have had any connection, or over whom we had any control. If it is true that the man died, as asserted from the effects of flogging, the matter is surely grave enough."

— The Newcastle Presbytery met in Blackett-street Church, Newcastle, on August 10—Rev. Jas. Craig, moderator. The Rev. W. Ainslie Walton, B.D., declined a call to Paisley. A call from Stoke Newington to Rev. Jas. Aitken, M.A., North Shields, was laid on the table to be disposed of at next monthly meeting. A call was sustained from Wark-on-Tyne to the Rev. A. T. Landreth, probationer of the United Presbyterian Church. Plans were submitted for a church and manse to be built at Bellingham.

— We have already informed our readers of the hopeful movement at Llandudno, where the Rev. C. T. Astley, M.A., formerly a clergyman of the Church of England and vicar of Gillingham, in Kent, has for some months been carrying on Presbyterian services, under the auspices of the Welsh Calvinistic Methodist. An iron church has now been erected, capable of holding about 400 persons; the formal opening took place last week, Dr. Thain Davidson, of London, preaching on Sunday to a full congregation. It is hoped that the iron building will ere long be replaced by a permanent structure.

— The services in connection with the ordination at Eccles of the Rev. W. D. Fairbairn, M.A., took place on Thursday evening last. There was a numerous congregation, many friends attending from a distance. The Rev. C. Flint, Pendleton, read the Scriptures and offered prayer, and preached the ordination sermon. The Rev. John Reid, M.A., Salford, delivered the charge to the newly-ordained minister, and to the people. The services over, the Rev. Mr. Reid, on behalf of the congregation, presented the newly-ordained minister with a new set of robes, trusting he would long be spared to wear them; and he had no doubt that if he (Mr. Fairbairn) remained in Eccles to wear them out there would be another set forthcoming. The Rev. W. D. Fairbairn, in thanking the ladies of the congregation for the gift, said he should endeavour to wear it worthily. The Rev. Mr. Reid, in announcing that the formal induction services would be held on Sunday, said that it was with feelings of much satisfaction that he had, at length, been enabled to place the cause at Eccles into the hands of one whom he had known for a very long time.

— An effort will, it is said, shortly be made to establish a congregation in Westminster.

— Last year there were 587 marriages celebrated in the churches throughout England, against 531 in 1878; 3,208 baptisms administered, against 3,277 in 1878; and 778 deaths recorded, against 702 in the previous year.

— Rev. Marayan Sheshadri, the well-known Free Church Missionary in India, after visiting the Presbyterian Council which meets next month in Philadelphia, will return to India by way of Scotland and England. He will address several gatherings in the North in aid of the Jubilee Fund.

— The recent deaths from fever of Captain Benzie, of the steam launch *Ida*, and Mr. Gunn, the artisan evangelist, has led to the determination to secure a more healthy site than Livingstonia from which to evangelise the tribes on the shores of Lake Nyassa.

— The annual sittings of the General Assembly of the Spanish Christian Church have just been held in Madrid. The assembly numbers fifteen congregations and four preaching stations.

— The Continental Committee of the Free Church of Scotland have received from the Presbytery of

Italy the intimation of the resignation and acceptance thereof of the Rev. Burn Murdoch, minister at Nice, to which reference has already been made in our columns. Mr. Murdoch has served the Church there for twenty-three years. To his energy and zeal the erection of the church and manse was due, and his faithful ministrations had secured for himself and for the Church many influential friends. "Mr. Murdoch, in resigning his charge and ministry," says the *Free Church Record*, "when he found himself no longer in full accord with the Confession of Faith, gave a characteristic illustration of his independent and honourable spirit. He is followed, in his retirement from the ministry of our Church, with much affectionate regard."

— Gatherings have been held in various parts of Scotland during the past few weeks in commemoration of the bicentenary of the Covenanted struggle.

WESLEYAN.

— It appears that about 700 of the ministers of the denomination in Great Britain changed circuits this year.

— In the Spitalfields Circuit the losses by removals are very heavy, but the friends are constantly engaged in evangelistic effort, and many are added to the number. The Mission Band renders good service by holding meetings in the open air.

— The Rev. G. T. Dixon, for the past three years, the superintendent of the Richmond circuit, Surrey, is about to remove to Poole. He has been presented at a meeting of office-bearers of the Richmond Circuit with a purse of £31.

— The "Old-Boys' Dinner, in connection with Wesley College, Sheffield, took place during the week of the mixed conference. Mr. W. H. Stephenson, J.P., of Newcastle-on-Tyne, Mr. Skelton Cole, Rev. J. T. Waddy, Rev. W. H. Dallinger, F.R.S. (the newly-appointed governor), Mr. H. M. Shera, the head master, Mr. J. J. Vickers, and others took part in the proceedings.

— A bazaar was recently held at Woodville which realised £150 in aid of the £300 to be expended in the erection of a new Infant day and Sunday-school room, and in other improvements. Mr. Dickinson, of Barton, the Rev. A. Barber, and the Rev. J. Connon, took part in the opening proceedings.

— A new and beautiful chapel has been erected at Driffield to supersede the building hitherto occupied. The new structure has cost about £5,100, and provides for about 1,300 hearers. The opening proceedings commenced with a prayer-meeting at five o'clock in the morning. The Revs. C. Sykes, J. J. Sargent, T. Gregory, G. E. Hartup, C. Garrett, and others, took part in the day's services. Good collections were taken, and the total secured towards the cost was brought up to £3,300.

— At Moss Side, Manchester (Oxford-road Circuit), successful Sunday-school anniversary services were recently held. The Rev. Thomas Champness conducted two services, and in the afternoon gave an address in connection with a service of song. The collections exceeded £36.

— The Rev. Jas. Hutchinson and Mrs. Hutchinson, who are about to leave Widnes, have been presented with several testimonials from members of the Wesleyan and other churches, the Sunday-school teachers, &c.

— The Rev. W. D. Barton being about to leave Guernsey for Hayle, Cornwall, Mrs. Barton has been presented with a purse of £15 and a gold brooch, in acknowledgment of her services as organist.

— A new chapel has been erected at Pembroke Ferry, and opened free of debt, the cost, with a circuit debt of £250, having been raised by a successful bazaar at Pembroke Dock. The opening services were conducted by the Rev. Josiah Cox, of Tenby. Mr. W. Lawrence presided at the public meeting. The Rev. G. Robinson, who is now leaving the circuit, has rendered valuable service during his ministry here.

— At Gilwern, near Abergavenny, chapel sermons were recently preached by the Rev. J. S. Silcox, of Bristol. A social meeting and a concert have since taken place, the Abergavenny choir assisting, and the proceeds have been very satisfactory.

UNITED METHODIST FREE CHURCHES.

— On Wednesday evening a public meeting was held in the chapel at Lowerplace, Rochdale, under the auspices of the Liberal Association, to present the Rev. Josiah Bennett, in anticipation of his removal to Brigg, with a suitable acknowledgment of his services to Liberalism in the district. Mr. Steven Leach presided, and Mr. Kershaw, on behalf of the Lowerplace Liberals, handed to Mr. Bennett a handsome set of volumes, comprising "Farrar's Life of St. Paul," "Gleikie's Life of Christ," "Molesworth's History of England," "Green's Short History of England," "John Bright's Speeches," and "Lucky's Rise and Influence of Rationalism in Europe."

— The Rev. Edward Boden, Secretary to the Governing Body of Ashville College, has issued an appeal to the Connexion for contributions to the enlargement fund. Already £1,233 3s. has been promised towards the £2,000 required by the Annual Assembly to be raised before building operations are commenced.

— The Rev. R. D. Maude, of Lincoln, has accepted an invitation to labour in the Newcastle-on-Tyne Circuit, after the Annual Assembly of 1881.

— Mr. Thomas Schofield, Sunday-school teacher and Mayor of Rochdale, has been made a Justice of the Peace.

— On Friday, August 13, the members of the Young Men's Improvement Class, Queen-street, South Shields, presented their president (the Rev. Andrew Crombie), on his leaving the circuit, with a silver salver. The Rev. F. W. Sparkes presided, and called upon Mr. Thomas Lincoln, vice-president of the class, to make the presentation. The Rev. A. Crombie replied, thanking the members for their kindness, and said it had given him the greatest satisfaction to labour amongst them.

— The Rev. S. Tomlin intends to remove from the Tunbridge Circuit in August next.

AFTER a year's trial of milk instead of beer, the medical officer of the Barnsley Union reports that the discipline in the infirmary is better, the patients like the change, the general health is improved, and the death rate lower.

IRISH ECCLESIASTICAL NOTES.

(FROM A CORRESPONDENT.)

The Bishop of Ossory, speaking the other day at the Diocesan Synod, took a more hopeful view of Church affairs than has been of late customary on such occasions. The last few years, he said, it was true, had not been productive of the same liberal contributions which had poured forth in former years, but this was owing to the exceptional state of the times, and the fact that special endowments had drawn forth large sums in the first instance. About £4,000,000 had, in all, been already given by the Church, and the home and foreign missionary work had not been allowed to suffer. New churches and glebe-houses were rising up in their own diocese.

Amongst the Irish clergy who are to take part in the Church Congress at Leicester next month are the Bishop of Meath (Lord Plunket), Archdeacon Reichel, and Canon Scott.

A series of services held in connection with the Church of Ireland Home Mission movement has just been held in the counties of Sligo, Roscommon, and Leitrim. Amongst the mission preachers were the Rev. J. Potter (Derry), T. B. Harpur, and G. Garrett.

The Rev. W. D. Austin has been appointed to the parish of Castlecomer, Co. Kilkenny; and the Rev. M. E. O'Malley to Kiltinane, diocese of Killaloe.

The exodus of Irish Presbyterian ministers for England and the colonies still continues. The appointment of the Rev. T. E. Clouston to New Zealand, which I chronicled last week, is likely to be followed by the transfer of the Rev. Robert Vint, B.D., from Portadown to Southampton.

The Rev. R. McCheyne Edgar, of Dublin, sailed on Thursday from Queenstown, to attend the Pan-Presbyterian Council in Philadelphia as one of the delegates of the Irish Presbyterian Church.

The Catholic Presbyterian contains an able article on "The Higher Education of Women," by Mrs. James Martin, of Belfast.

The Dublin District Committee of the Methodist Church was in session for two days last week. A lengthy discussion took place on the subject of withdrawing ministers from some spheres of labour, in consequence of the increased expenditure incurred by the Home Mission Fund on account of such appointments. It was determined, however, not to withdraw any, but to suggest that in one or two cases circuits might be united with advantage, so as to save men and money. Arrangements were made for a series of meetings, in advocacy of the Thanksgiving Fund, to be held on every circuit in the district during the months of November and December. The Rev. W. Crawford, M.A., was appointed Chapel Secretary, and the Rev. J. Thompson Education Secretary.

There is a much greater interchange between Wesleyan ministers in England and Ireland now than formerly. In addition to the yearly appointment of several English ministers to advocate the interests of the Wesleyan Missionary Society in Ireland, it has become the practice for the last few years to send several of the Irish brethren to form part of the similar deputations in England. This year the Rev. Wallace McMullen (Dublin) is appointed for West Cornwall, the Rev. J. W. Jones for Birmingham, and the Rev. William Gorman (Belfast) for Leeds, in conjunction with the President of the Conference, the Rev. F. W. Macdonald, and the Rev. J. W. Gostick.

The Rev. R. Crook, LL.D., formerly President of the Methodist College, Belfast, and now pastor of a church in New York in connection with the Methodist Episcopal Church, has been visiting his friends in Ireland, where he is still regarded with great affection by his former associates in the ministry.

Meetings in celebration of the Centenary of Sunday-schools are to be held on an extensive scale in Dublin during the present month. Lord Plunket (Bishop of Meath), the Rev. W. Fleming Stevenson, Dean Dickinson, and other ministers are to take part, and Sir Charles Reed, M.P., is expected as a delegate from the London Sunday-school Union.

THE TEMPERANCE WORLD.

The Glasgow School Board have asked their head masters to examine the chief physiological works bearing on temperance with a view to having it taught in the schools under their charge.

A number of ladies resident in the borough of Dewbury, in appreciation of the gallant fight made at the last election by Mr. William Hoyle, the well-known temperance advocate, have presented to Mrs. Hoyle a handsome silver salver and a silver tea and coffee service.

Mr. Grant Duff, Under-Secretary of State for the Colonies, has promised to lay upon the table of the House of Commons a copy of the Canadian Permissive Prohibitory Liquor Act, passed in 1878.

The Royal Poland-street Handbell Ringers, under the direction of Mr. D. S. Miller, gave a free entertainment the other evening to a large body of men belonging to the Household troops, with their wives and children, Col. Moucrieff presiding.

Prizes are offered to students in the Wesleyan Training Institutions for the best essays on the claims of the temperance movement on the Christian Church. The adjudicators are the Rev. G. W. Oliver, B.A., the Rev. M. Randles, and the Rev. Charles Garrett.

The *Lancet*, describing the medical treatment of Mr. Gladstone during his illness, says:—"The treatment has consisted in absolute quietness and judicious support of the system; stimulants were carefully used, but not found helpful."

The King of the Belgians has received a deputation from the National Temperance League.

The Liskeard School Board has adopted Dr. Richardson's Temperance Lesson Book.

Mr. T. J. White, one of the oldest temperance lecturers, completed his eightieth year on Monday last, the 16th inst. Mr. White still lectures occasionally, and with considerable effect.

The annual temperance demonstration in the Rectory grounds at Stilton was attended by a large number of persons, and included a great variety of amusements, winding up with a grand display of fireworks.

A flourishing Band of Hope has been formed at Calcutta, of which Babu Keshub Chunder Sen is president. Among the vice-presidents are the Rev. J. M. Thorburn, D.D., and Dr. M. Rose, and the secretary is Nalin Behari Sircar.

The Rev. Stopford Ram, of Christ Church, Battersea, one of the foremost promoters of the Church of England Temperance Society, having been compelled to resign his living through illness, his parishioners have presented to his wife and daughters some very handsome and costly farewell gifts.

The temperance hotel at Chesham, Bucks, in connection with the Coffee Public House National Society, has been opened by the Rev. Lord Wriothersley Russell, Lord Chesham, and several other leading residents.

Earl Shaftesbury opened a new working men's institute, last week, at Parton, near Swindon, which has just been erected by Mr. James Sadler, of Lydiard House, at a cost of nearly £3,000. His lordship strongly urged that such institutions should be made as much as possible like public-houses in point of accommodation, and that working men should have a large share in their working and general management.

Mr. Malins, the presiding officer of the Good Templars, has just paid a visit to Sweden and Norway, in furtherance of the interests of the Order, and it is probable that he may shortly start on a similar mission all round the world.

Epitome of General News.

— Her Majesty the Queen, who still remains at Osborne, has taken walking or driving exercise on most days. Her Majesty witnessed last week, from the terrace, the sham defence and attack of the channel fleet in front of Portsmouth, by guns and torpedoes, and also experiments with the electric light in illuminating the surface of the sea when objects upon it were rendered invisible or indistinct by the smoke of firing. Her Majesty and Princess Beatrice were present on Thursday at a cricket match played between the Osborne Cricket Club and the officers and men of the Royal Yacht. On Monday, Her Majesty received the ex-Empress Eugenie on her arrival at East Cowes.

— Princess Louise and Prince Leopold arrived at Osborne on Wednesday in Her Majesty's yacht *Victoria and Albert* from Liverpool. On the following day Princess Louise, after having received a visit from the Prince of Wales, left for Buckingham Palace, on her way to Germany, where Her Royal Highness is going for the benefit of her health.

— The Duke of Edinburgh landed at Cowes on Thursday, on his return from a cruise with the Channel Squadron, as rear-admiral in command of the Reserve Squadron. His Royal Highness arrived in London on Tuesday evening, and will proceed at the end of the month to join the Duchess and the Royal children at Coburg.

— Mr. Gladstone, who has derived great benefit from his stay at Windsor, returned with Mrs. Gladstone to town on Saturday morning. The right hon. gentleman left London again in the afternoon for Holmby, Surrey, on a visit to the Hon. E. F. Leveson-Gower, M.P. Mr. Gladstone was accompanied by Mrs. Gladstone and the Duke of Argyll.

— Arrangements have been made for the return of Sir Bartle Frere to England in the Union Steamship Company's Royal Mail Packet, leaving Cape Town September 14th.

— The Duke of Cambridge, the Duke of Connaught, and Sir Garnet Wolseley are expected to be present at the autumn manoeuvres of the German Army, which will commence on the 8th of September.

— Sir Charles Dilke is suffering from an attack of rheumatic gout.

— The Duchess of Westminster, who has been lying in a precarious state for some time past, is now progressing so favourably that the daily bulletin has been discontinued.

— The late Viceroy of India, Lord Lytton, and his lady, have been paying a visit of mutual condolence, we presume, to the ex-Primo Minister at Hughenden.

— The directors of the North British Railway Company have appointed Mr. W. H. Barlow, President of the Institute of Civil Engineers, to prepare plans for the reconstruction of the Tay Bridge.

— Lieutenant-General Sir J. Henry Lefroy, R.A., K.C.M.G., C.B., has been appointed to administer the Government of Tasmania during the interval which will elapse before Sir George Strahan assumes the Government.—The Knight Commandership of the Bath has been conferred on Mr. E. J. Reed, M.P. for Cardiff.

— Prince Leopold will be asked to occupy the president's chair at one meeting of the National Eldested-fod of Wales, which is to be held at Carnarvon at the close of this month. The other presidents selected are Sir W. W. Wynn, M.P., Mr. Watkin Williams, Q.C., M.P., and Mr. Puleston, M.P. Nearly £700 is offered in prizes, and Dr. John Stainer, organist of St. Paul's Cathedral, is to be the chief musical adjudicator.

— Mr. Charles Stuart-Wortley, M.P. for Sheffield, was married at the British Embassy in Paris on Tuesday, to Beatrice, daughter of Mr. Anthony Trollope.

— Owing to failure of health, Mr. George Leeman, of York, has resigned the chairmanship of the Great Northern Railway, which he held for a long series of years. At the recent meeting of the shareholders of the company it was resolved to present him with a cheque for £1,000, and to continue his salary.

— Miss Neilson, the actress, died suddenly on Sunday morning in Paris, where she had only arrived a few days previously from a tour in the United States. Miss Neilson was about thirty years old, and was born at Saragossa, her father being a Spanish artist and her mother an Englishwoman.

— A large and influential meeting has been held at Bombay under the presidency of Sir James Ferguson, the Governor, at which a subscription was opened for the relief of the families of the soldiers who have fallen in Afghanistan. The sum of 54,000 rupees was collected.

— The Stockholm Gymnastic and Fencing Club attended at the military athletic sports at Portsmouth on Saturday. The prizes were distributed by the Princess of Wales, in the presence of the Prince of Wales. The characteristic of Swedish gymnastics is it is stated, the calling into action successively or simultaneously every group of muscles in the human frame.

— The accident to the "Flying Scotchman," resulting in the loss of three lives, which we recorded in our last issue, was followed on the next day by a yet greater disaster. The second accident occurred near Settle, to a train proceeding from Leeds to the Lake District, and resulted in the loss of seven lives, and

in more or less injury to twenty persons. The engine ran off the rails as in the former case.—Railway accidents, happily not attended with loss of life, have also occurred within the last few days on the Great North of Scotland Railway, between Alford and Kemnay, and on the Ilfracombe Branch of the London and South-Western Railway.—Mr. Guest, of the Locomotive Department at Slough, was killed on Tuesday by the up Milford express.—An attempt to upset a train between Midford and Radstock on Saturday was happily frustrated.—Two firemen were killed by an explosion at Redburne Colliery on Tuesday.

— Deaths by drowning are, as usual at this season, beginning to be frequent. The one which will be most widely regretted is that of the Rev. Prebendary Wright, who was drowned whilst bathing in Coniston Lake on Friday. Mr. Wright was the honorary secretary of the Church Missionary Society.—On Saturday a youth was drowned near South Shields, and fatal bathing accidents have also occurred at Bridlington Quay, and other places on the coast.—An estimated loss of £30,000 has been inflicted by a fire in Brown-street, Leicester.

— The British Medical Association has been meeting at Cambridge, and honorary degrees of Doctor of Laws have been conferred, among others, upon Dr. Brown Sequard, of Paris; Professor Donders, of Utrecht; Sir W. Jenner, Sir W. Gull, and Sir George Burrows.—At Lincoln, on Tuesday, 6,000 children paraded the streets, and received the hospitality of the Mayor.

— The second detachment of the 2nd Kent has carried off the first prize in the 64-pounder competition at Shoeburyness, whilst in the 40-pounder competition the ninth detachment of the 2nd Durham won the first prize. The latter detachment also succeeded in making the highest average score during the meeting, and so secured the Queen's prize and the Association badge.—The court-martial appointed to investigate the alleged collision between markers and competitors at Wimbledon is now sitting.

— An inquest has been held to inquire into the circumstances attending the death of a man, named Frank Ishworth, who was taken to the Coldbath-fields Prison whilst dying of consumption. The coroner said he hoped in the interest of humanity that he should never hear of such a case again.—The inquest on the four persons drowned in the recent collision on the Thames ended in the jury finding that the accident arose from a misunderstanding on the part of those in charge of each of the boats, owing to defective bye-laws of the Thames Conservancy. Two riders were added, one to the effect that the fines for excessive speed were inadequate, and the other recommending further regulations as to the carrying of lights.—The execution of John Wakefield for the murder of a little girl took place on Tuesday at Derby.

— Grouse-shooting commenced, as usual, on the 12th inst. The weather was fine, and good bags were, as a rule, made.

— The total funds received by the Duchess of Marlborough's Committee amount, it is stated, to £135,170. The remittances received from the Lord Mayor of London reach the sum of £34,164.

— The death is reported of Lord Stratford de Redcliffe, who was for many years Ambassador at Constantinople, and represented this country at the Turkish capital during the Crimean War. This distinguished diplomatist died at Frant, near Tunbridge Wells, on Saturday morning, in the 93rd year of his age.—The Hon. William Cecil Spring-Rice, late Registrar in Bankruptcy, has died, at the age of 57.

— In London last week 2,903 births and 1,670 deaths were registered. Allowing for increase of population he births exceeded by 214, and the deaths by 64, the average numbers in the corresponding week of the last ten years. The annual death-rate from all causes, which had been equal to 24.9 and 24.2 in the two preceding weeks, rose to 23.8. During the past six weeks the metropolitan death-rate has averaged 22.2 per 1,000, against 24.9 and 17.7 in the corresponding periods of 1878 and 1879.

— The total loss of the *Jeddah*, with nearly 1,000 pilgrims on board, which we, in common with our contemporaries, announced last week, has, we rejoice to add, turned out to have been false. The *Jeddah* was indeed deserted by the captain and his officers in a way which it is to be hoped will be strictly investigated, under the idea that she was foundering, but was afterwards taken in tow by another steamer and brought safely into Aden.

— The interview between the Emperors of Germany and Austria at Ischl is regarded abroad as having a pacific significance.—The murder of Captain Carter and Mr. Cadenhead, of the Belgian-African expedition, is confirmed.—M. Grévy, M. Gambetta, and M. Léon Say were received with much enthusiasm at the various stations on the return journey from Cherbourg to Paris.—The revival of Carlism and Ultramontaniam in Spain is being much assisted, it is said, by the arrival of hundreds of Jesuits and friars from France.—A number of Bonapartists attended mass at Notre Dame, in Paris, on Sunday, hat being the anniversary of the day on which the National Fête was celebrated in France during the reign of the late emperor.—A flag has been presented by the ladies of Rome to the Italian Ironclad *Roma*.—On Saturday the cathedral of Cologne was completed. The building of it was commenced in 1248.—Twenty-one persons have been tried at Kief on the charge of forming a society to overthrow the Government. Two were sentenced to death and the rest to various terms of imprisonment.—A fire of extraordinary extent has occurred in St. Petersburg.

HARVEST PROSPECTS.—The *Standard*, in view of the approaching general in-gathering of the crops, prints reports from its correspondents in every part of the country upon the prospects of the harvest. The reports agree in saying that the rain and storms which prevailed until recently have injured and delayed the getting-in of the hay, have caused mildew and blight to some of the cereals, and have induced a commencement of the potato disease in some parts. But the warm sunshine of the past week has revived the farmers' hopes, and the prospect is at present that the harvest will be above the average. Barley is spoken of very favourably in every district. Fruit, generally speaking, is expected to be scarce, but the root crops, for the most part, promise plenty of winter feed for cattle.

BIRTHS.

EBBS.—August 15, the wife of Alfred R. Ebbs, of 4, Carlton-road, St. Leonards, of a son.
FINN.—August 16, at Beech Mount, Stockport, the wife of the Rev. T. W. Finn, M.A., of a daughter.
REID.—August 12, at Hilton-road, Parkhurst-road, N., the wife of W. G. Reid, of a son.
SMITH.—August 8, at Durham-villas, Phillimore-gardens Kensington, Mrs. Henry Smith, of a daughter.
SMITH.—August 14, at Linton-road, Clapham, the wife of S. Parker Smith, of a daughter.
TOWNSHEND.—August 11, at Mancel Lacy, Hereford, the wife of the Rev. W. Townshend, of a son.
WILLIAMS.—August 11, at Wincobden, the wife of the Rev. Llewellyn Williams, English Chaplain, of a son.
WRIGHT.—August 14, at Coniston, the wife of the late Rev. Henry Wright, M.A., Honorary Secretary of Church Missionary Society, and of the Heath, Hampstead, of a son. Both doing well.

MARRIAGES.

HEAD-POLLOCK.—August 8, in the Chapel Royal, Savoy, by the Rev. H. White, M.A., Chaplain of the Savoy, and Chaplain in Ordinary to the Queen, R. G. Head, eldest son of Sir F. S. Head, Bart., to Florence Julia, youngest daughter of the late R. J. Pollock, Associate of the Court of Exchequer, and granddaughter of the late Right Hon. Sir F. Pollock, Bart.
HINDLEY-ROWLAND.—August 11, at St. Peter's, Croydon, Douglas Charles Paton, son of W. H. Hindley, of Queen-street, Chapsale, and Grenahy House, Croydon, to Rachel, daughter of W. H. Rowland, of Croydon.
KING-GROSE.—August 11, at Ealing St. Mary's, the Rev. William Templeton King, Vicar of St. George's, Brentford, eldest son of Richard Duncan King, Esq., of Dublin, to Beatrice Norton, youngest daughter of the late Rev. Thos. Grose, sometime Rector of St. Peter-upon-Cornhill, London.
LENTY-ARCH.—August 13, by licence, at Spencer-street Congregational Church, Leamington, by the Rev. J. S. Beamish, the Rev. John Edwin Lenty, of Middleborough to Ann, youngest daughter of Joseph Arch.
ROGERS-PLATT.—August 9, at St. John's Church, Bethnal-green, by the Rev. S. G. Poole, Arthur Edward, youngest son of Edward Rogers, of 413, Hackney-road, to Anna Cathrine (Katie), eldest daughter of the late James Platt of Shacklewell-lane, Dalston.
SHERLOCK-ROBE.—August 11, at the Congregational Church, Bruton, by the Rev. D. J. Gass, Thomas William Sherlock, of London, to Priscilla Cross, second daughter of William Robt. Esq., Wyke Chappell, Bruton.
THURFIELD-HERBERT.—July 28, at Emslie, J. R. Thorsfield, Esq., of 11, Montague-place, Russell-square, Fellow and late Tutor of Jesus College, Oxford, to Emily Herbert, eldest daughter of the Rector of St. James's, Clarendon-street.
WASHINGTON-MORLEY.—August 15, at the Parish Church, Leigh, by the Right Rev. the Lord Bishop of Exeter and Man, assisted by the Ven. Archdeacon of Basing, the Rev. H. Neville Sherbrooke, incumbent of Portman Chapel, and the Rev. H. E. Colman, vicar of Leigh, the Rev. Marmaduke Washington, M.A., incumbent of St. Thomas's Church, Douglas, Isle of Man, fourth son of the late Adam Washington, Esq., barrister-at-law, of Darley Dale, Derbyshire, to Augusta, second daughter of Samuel Morley, Esq., M.P., of Hall-place, Kent, and 31, Grosvenor-street, London.

DEATHS.

DE VRIES.—June 22, at Murree, Punjab, India, from a stone dislodged by a goat on the hillside striking him on the head whilst taking an afternoon ride, Captain Gerard Auriol de Vries, M.B. (the King's Royal Irish Hussars, the beloved and only son of E. de Vries, late of New Court, Gloucestershire).
DOBSON.—July 20, at Sufed Sung, Afghanistan, of fever, Alfred Edmund Dobson, Lieutenant Royal Engineers, eldest son of the late Rev. W. Dobson, formerly Principal of Chesham College, aged 31.
GROSVENOR.—August 13, Mr. Henry Grosvenor, of 21, Chancery-street, Grosvenor-square.
HODGSON.—August 1, at West Brighton, Elizabeth, second daughter of Lord Denman, Lord Chief Justice of England, and widow of the Rev. F. Hodgson, sometime Chaplain of Derby and Provost of Eton, aged 72.
HOOPER.—August 13, at Totnes, Devon, Lewis Benjamin, widow of Walter Hooper, Esq., J.C., late of Exeter, aged 60.
NASH.—August 12, at 21, Chatham-place, Brighton, Leonard Frank, the only son of William Henry Nash, aged 22 years and one month.
REED.—August 10, at Sunderland, Elizabeth, wife of the Rev. William Reed, aged 51.
REID.—At Wincobden, the residence of her youngest son, Jessie Elizabeth, wife of Rev. Alexander Reid, late of Newcastle-on-Tyne.
SMITH.—July 20, at Sufed Sung, Afghanistan, of fever, Frederick Evan Cowper Smith, Lieutenant Royal Artillery, eldest son of the late Rev. T. F. Smith, Rector of Horington, Lincolnshire, aged 19 years and 15 days.
TANNER.—August 12, at the residence of her son-in-law (Mr. Thomas Cheshire, Richmond House School, Margate), Mrs. Maria Tanner, relict of the late Mr. Thos. Wm. Tanner, of Greenwich, aged 67. Friends will kindly accept this notice.
WOODRUFFE.—August 13, at Beasborough-street, A.W., Ellen daughter of the late J. Woodruffe, Esq., of Michaelston Hall, Essex, aged 53.
WRIGHT.—August 13, drowned whilst bathing in Coniston Lake, the Rev. Henry Wright, M.A., Prebendary of St. Paul's, Honorary Secretary of the Church Missionary Society, and Minister of St. John's Chapel, Hampstead, aged 47.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Sold only in packets labelled—"JAMES EPPE & CO., Homoeopathic Chemists, London."

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braids, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADAMANTINE OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induces luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Judson's is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOLLOWAY'S OINTMENT AND PILLS.—Common sense, over the best of all learning, becomes invaluable when its practice will renovate broken health and reanimate soundness, strength, and vigour. Summer is the season for removing coughs, shortness of breath, wheezing, asthma, and all pulmonary diseases inflicted on the delicate and careless by our rigorous winters, and Holloway's remedies are the means of effecting a happy transition from danger to safety. After the harassed chest has been fomented with sea-water or salt brine, and dried, the Ointment should be rubbed well into the skin, both in front and behind, between the blade bones. Holloway's Pills should be taken to correct functional irregularity; they will make each organ conform to health's requirements.

Colleges and Schools.

CONGREGATIONAL SCHOOL, LEWISHAM. Will RE-OPEN, after Midsummer vacation, on THURSDAY, September 2. The boys are expected to be in their places by seven p.m.

Notice of Removal.

MISS SUTTON begs to inform her friends that she has removed to CATHART-HILL, N., where she has secured a very spacious and lofty residence, beautifully adapted for educational purposes, and standing in about an acre of its own grounds. Nearly 100 pupils have passed the Oxford, Cambridge, and College of Preceptors' Examinations. For terms apply to the Principal, Stella House, Cathart-hill, N.

NEXT TERM commences SEPTEMBER 7.

PRIORY SCHOOL, DOVER.—Miss HADDON has made arrangements to receive, after the present vacation, in addition to her ordinary pupils, three Lady Students to prepare for the Cambridge Higher Local Examinations. Terms: a cluster of separate rooms, with fire, gas, and all instruction fees, from 50 guineas to 100 guineas per annum.

OXFORD AND CAMBRIDGE EXAMINATIONS.—The Principal of a Select Ladies' School, near Durdham Downs, Bristol (whose pupils have passed the above with honours), will have VACANCIES next term for THREE BOARDERS. References to parents of pupils.—Address pro tem. Barn House, Watlington, Oxon.

EDUCATION by the SEASIDE. KINGSCLERE, LIVERPOOL-GARDENS, WORTHING.

School for Young Ladies. Conducted by the Misses ELLIS. Prospectus on application. References kindly permitted to leading Nonconformist ministers and to parents of pupils.

Independent College, Taunton.

REV. F. WILKINS AVELING, M.A., B.Sc., assisted by a competent staff of Resident Masters. Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial Life. JUNIOR SCHOOL PREPARATORY to the COLLEGE, in separate building, under the care of Mrs. MILNE. Terms from 27 to 40 Guineas per annum. For Prospectus apply to the Principal as above; or to the Secretary, Mr. ALBERT GOODMAN, Taunton. The next term will commence on TUESDAY, September 7th.

University School, Hastings.

PRINCIPAL.—MR. JOHN STEWART.
VICE-PRINCIPAL.—MR. E. A. BUTLER, B.A., B.Sc.

THE most recent additions to the School list of successful candidates at Public Examinations are: H. E. TURNER, First B.A. at the London University; H. KEDDLE, Prize for General Proficiency at the College of Preceptors; W. C. WILLIAMS, First Division—London University—Matriculation.

Fifty certificates at the Midsummer Examination of the College of Preceptors, of which NINE were FIRST CLASS.

THE NEXT TERM for both UPPER and LOWER SCHOOLS will commence on THURSDAY, September 23.

THE LOWER SCHOOL is for boys of 7 to 11 years of age. The hours of work are specially planned to suit young boys.

CAMBRIDGE HOUSE SCHOOL, THE AVENUE, COLCHESTER.—For the higher education of girls. Special class for University Examinations. No pupil from this class has failed. Twenty-nine certificates have been taken this year. The establishment is enrolled in connection with Trinity College and Christian Evidence Society. Juniors under careful training. Home refinement and Christian influence.—For terms apply to Principal, Lydia Whitby.

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, Bishop's Stortford. Lady Principal—Miss LEWIN.
The NEXT TERM commences on SEPTEMBER 9, 1880.

MISS PHEBE SMITH, assisted by her eldest niece and professors, continues to receive Young Ladies into her home. The course of study includes the subjects prescribed for the Cambridge Local Exams. Junior department.—Kenhurst, South Hill-park, Hampstead, N.W.

COLLEGIATE HOUSE, LEICES. TER—SCHOOL for YOUNG LADIES, conducted by Mrs. ISLIP. References to the Rev. E. W. McALL, Paris; the Rev. Professor Legge, LL.D., Oxford; J. A. PICTON, Esq., F.A.S., Waverley, Liverpool; Rev. J. Stoughton, D.D., Kensington; G. Toller, Esq., Leicester.

CAMBRIDGE HOUSE SCHOOL, 120, Hagley-road, Edgbaston, near Birmingham. Principal, FREDERIC EWEN, aided by an efficient staff of Resident and Visiting Masters. Pupils are prepared for University Examinations and for business.
The AUTUMN TERM will commence on WEDNESDAY, September 15th.

HIGHBURY HOUSE, ST. LEONARD'S-ON-SEA. Boys prepared for Commerce at the Universities. Seven Resident Masters. The Junior division taught by ladies. Delicate boys requiring a mild climate receive the greatest care.—For prospectus apply to Mrs. Duff, the Lady Principal. School duties resumed September 18th.

TENBY.—GREENHILL SCHOOL. Beautifully situated, near the sea. Large grounds. Pupils have had great success in Oxford and Cambridge Local, and London Matriculation Examinations.
HENRY GOWARD, M.A., LL.B., Principal.

TENBY.—ST. MARY'S - HILL LADIES' SCHOOL. Large house in its own grounds. Home comfort and care.
Mrs. GOWARD and Miss FALKNER, Principals.

Springhill College, Birmingham. THE NEXT SESSION of this College will open in the SECOND WEEK of SEPTEMBER. Candidates for the Congregational Ministry who desire to enter can obtain all requisite information on applying to the Secretary, the Rev. F. Stephens, Birchfield, Birmingham.

CASTLE HALL SCHOOL, NORTHAMPTON. Conducted by Mrs. MARTIN and her Daughter. Assisted by Masters, and Qualified English and Foreign Governesses.
Pupils prepared annually for the Cambridge Local and other Examinations.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS. President, Rev. Josiah Viney; Treasurer, Samuel Morley, Esq., M.P.; Principal, Rev. T. Edd, B.A. The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications. The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded. Special attention is paid to the moral character of the boys. The Annual Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual holidays between.
Applications for admission, or further particulars, to be made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

TETENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER: ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics; late Andrew's Scholar and First Prize-man in Higher Senior Mathematics University College, London; Fellow University College, London.

SECOND MASTER: R. WHITBY, Esq., M.A. in Mathematics, London; Scholar of Christ's College, Cambridge, and 15th Wrangler.

ASSISTED BY A LARGE STAFF OF RESIDENT AND VISITING MASTERS.

There are several scholarships. Situation one of the healthiest in England. Well-equipped gymnasium. Resident Drill-Sergeant. Swimming-bath. Fields for Athletic Sports. Table on most liberal scale.—Mr. and Mrs. Young and masters dining with boys. Pupils prepared for the Universities, Professions, and Commerce. From 1870-79, 185 boys passed the Cambridge Local Examination, 66 classes in honours. Of SENIORS, the FIRST and THIRD places in all England were gained with the Hatherston Scholarship, and an Exhibition to St. John's, Cambridge. Of JUNIORS, the FIRST place in England in ALL subjects, FIRST in Drawing, SECOND in English, with many prizes and distinctions, were won. Many matriculated at London in the First Division, and with honours, and former pupils GRADUATED with high Honours at London, Oxford, and Cambridge.

For Fees, &c., apply to the Secretary and Preacher, Rev. Philip F. Rowe, M.A. (London), Tetenhall, via Wolverhampton.
THIRD TERM commences TUESDAY, Sept. 21st.

EDUCATION at KENDAL, Westmoreland.—Parents who desire to find a School where the health and happiness of their Sons will be made of first importance, and where they will receive thorough and high-class education, with sound Scriptural instruction and moral training, are invited to apply for prospectus, &c., to the PRINCIPAL of the Friends' School, Kendal.

Claremont, Cliftonville, Margate.

ENGLISH, FRENCH, and GERMAN BOARDING SCHOOL for YOUNG LADIES.—This establishment is recommended for its educational efficiency, home comforts, good management, splendid situation, and recreation grounds. The Lady Principal is assisted by Professors, English and Foreign Governesses, and responsible Matrons. Pupils are received to study accomplishments and household management. Cooking is taught by a lady diploma from South Kensington.

OXFORD COUNTY MIDDLE-CLASS SCHOOL. (HOWARD HOUSE SCHOOL, THAME.)

The success of this School for thirty-three years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe bathing, &c. References to parents in all parts of England. Inclusive terms, twenty-two or twenty-four guineas. For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

VENTNOR COLLEGE, VENTNOR.—J. H. ROSE, B.A., Scholar of Christ's Coll., Camb., F.R.S., a few BOARDERS for the professions, University, &c. The garden opens on to the Downs, which completely keep off N. and E. winds. Tepid sea baths. Every attention and comfort.

JERSEY LADIES' COLLEGE will open in September next. Comprehensive and highly efficient education. French, German, and Latin. Pupils prepared for Oxford and Cambridge local examinations; for Matriculation at London University, and for taking their "Brevet de Capacité" in Paris. French the conversational language out of school hours. Religious instruction thoroughly evangelical. Boarding arrangement specially devised to secure home comfort and kindly oversight. Terms exceptionally moderate. Jersey noted for its equable and healthy climate.—Apply to J. F. Giffard, Secretary, 23, Hill-street, St. Helier.

THE LADIES' HIGH-CLASS SCHOOL MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON.

PRINCIPALS—Mr. and Mrs. INGHAM and the Misses CONNAR.
Ten miles from London, and three from the Crystal Palace.
Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success. In addition to the usual branches of English, which are taught in a manner both efficient and interesting, Drawing, Music, and the Continental Languages receive considerable attention, and with valuable results. Each class has a separate room and teacher. A gymnasium has been added, and outdoor exercise is much encouraged.
Prospectuses, with names of Referees and full particulars, may be obtained from the Principals.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE. Established 1829, by the late Mr. Sunderland. Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

GLEN LYON HOUSE.—SCHOOL for YOUNG LADIES. West-hill, Sydenham. Principal, Miss SYKES, assisted by competent Governesses and Professors.
Terms and references on application.

WILTON HOUSE, EDGBASTON, Near Birmingham.

THE SCHOOL for YOUNG LADIES lately conducted by the Misses PHIPSON and Miss HILL, now Mrs. WALTER LANCE, is carried on by Mrs. LANCE.
References kindly permitted to the Rev. R. W. DALE, Birmingham.

WINTERSDORF, TRAFALGAR-ROAD, SOUTHPORT.

PRINCIPALS—Mrs. and the Misses SIMON.
Prospectuses and Report from the Principals, or the Rev. J. S. Simon, 43, Francis-road, Birmingham.

THE VALE ACADEMY, Ramsgate. Established 1857. Principal, Mr. M. JACKSON, assisted by a staff of well-qualified masters. The younger pupils are thoroughly grounded in the elementary subjects, and the older constantly prepared for the University, Civil Service, and other Examinations, at which they have uniformly distinguished themselves. Great attention is also given to their health and moral training.
The next term will commence on September 14. Prospectuses, with honour lists, on application.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON, S.E.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.
English Literature ... Prof. MORLEY, Univ. Col. Botany ... Prof. BENTLEY, King's Col. French Language ... Dr. MAHMOUD, Dulwich Col. German Language ... Prof. FERRARO, LL.D. Italian Language ... Prof. FERRARO, LL.D. Ancient & Modern History ... Dr. KEMHEAD, Dul. Col. English Language ... G. E. WEST, Esq., M.A. Physical Geography ... Prof. SKELET, King's Col. Music—Theory, &c. ... JOHN BLOCKLEY, Esq. Piano and Harmonium ... HERT LOUIS DICKEL. Singing ... Signor GARCIA. Drawing and Painting ... E. C. MILES, Esq. Geology & Biblical Studies ... Rev. J. W. TODD, D.D., F.G.S. Terms and Particulars on application to the Principals.

WESTWOOD - PARK HOUSE, Forest-hill, Rev. H. J. CHANCELOE. Principal. Established 1866. A limited number of resident pupils received. A few vacancies for next term, which begins SEPTEMBER 22. Prospectus on application.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

Established 1831, for the sons of Ministers & Missionaries; the sons of Laymen have been admitted since 1856.

Head Master—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by seven Masters.
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building where ... nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

Chemical Laboratory and detached Infirmary. Several boys have recently matriculated at the University of London in the First Division.
THIRTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, two in the Second Class, and three in the Third, with eleven distinctions.
Applications to be sent to the Head Master. Ministers' sons are received on reduced terms.

Education in Switzerland. NEW FRAUENSTEIN ACADEMY

ZUG. Established 1855. Preparation for the Universities, commercial department, German, French, and Italian. Large modern building, gymnasium, playground, and garden. Cold and warm baths. Highest references. Prospectus on application.—W. Fuchs, proprietor, F. M. Kunz, principal, late principal Swiss (International) School, Genoa.

UNIVERSITY HALL, GORDON SQUARE, W.C.—Students of University College, London, reside in the Hall, under collegiate discipline. The Hall has been approved by the Secretary of State for India as a place of residence for selected candidates for the Indian Civil Service. Full particulars as to rent of rooms, fees, &c., on application to the Principal or Secretary at the Hall. E. A. WURTZBURG, Secretary.

SEASIDE EDUCATION.—SEA HOUSE SCHOOL, EASTBOURNE. WILLIAM ESAM, Principal.
Prospectus with Testimonials and Examination results on application.
The next Term begins SEPTEMBER 14th.

NONCONFORMIST ARCHITECTURE. MR. DIXON,
Who has had 25 years' experience in the above branch of his profession, supplies

DESIGNS
Of Churches, Chapels, Lecture-rooms, &c., free of charge should his plans not be adopted, and 5 per cent. if carried out. Portfolio submitted.—Address 88, Caversham-road, N.W.

SPECIAL DEPOSIT RATES. G. BARKER AND CO., BANKERS,

39 & 40, MARK LANE, LONDON. (Established 1826.)
CLEARING BANKERS.—THE BANK OF ENGLAND.

DEPOSITS
Of £10 and upwards received and receipts issued—
On Demand ... 3 1/2 per Cent. per Annum.
Seven Days' Notice ... 4 " "
14 Days' Notice ... 4 1/2 " "
30 Days' Notice ... 5 " "
3 Months' Notice ... 6 " "
An Extra Bonus of 1 per Cent. allowed on sums remaining on Deposit 12 complete months.
Current accounts opened on the usual terms, and every description of Banking transacted.

ENGLISH LAKE DISTRICT. CONISHEAD PRIORY

HYDROPATHIC MANSION, NEAR ULVERSTON. Palatial Mansion House, surrounded by magnificent Trees, extensive Shrubberies and Walks stretching to Shore at Morecambe Bay; Climate unsurpassed for salubrity. Beautiful Drives and Excursions, including English Lakes. Turkish and other Baths with Sea and Fresh Water. Bowling, Lawn Tennis, Croquet Grounds, Conservatory, &c.
Terms (inclusive of all charges) from £2 16s. per week, or 9s. per day. For further particulars apply to the Manager.

DINNEFORD'S MAGNESIA. The Medical Profession for over Forty Years have approved of this pure solution as the best remedy for ACIDITY of the STOMACH, HEARTBURN, HEAD-ACHE, GOUT, and INDIGESTION,

and as the safest Aperient for Delicate Constitutions, Ladies, Children, and Infants,

DINNEFORD'S MAGNESIA.

MR. G. H. JONES, SURGEON-DENTIST, 57, GREAT RUSSELL ST., LONDON.

Will be glad to forward his Pamphlet on Painless Dentistry, free, enclosed by post, which explains the most unique system of the adjustment of Artificial Teeth without pain, to which the following Testimonials refer. Consultation free 10 to 5.

January, 1877.
My dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.
S. G. HUTCHINS,
By appointment Surgeon-Dentist to the Queen.
G. H. JONES, Esq.

Professor GARDNER, late of the Royal Polytechnic Institution, in a certificate to Mr. G. H. Jones Surgeon-Dentist, of 57, Great Russell-street, London, says:—"I have examined and tested your Painless System of adjusting Artificial Teeth; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced."

REMOVING or WAREHOUSING FURNITURE, &c. Application should be made to the BEDFORD PATENTRON COMPANY (Limited), for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address Manager, 194, Tottenham-court-road, W.C.

PURE WATER.—Last Improvement.—LIPSCOMBE and CO.'S PATENT FILTERS have superseded all others.—Chief Office, 44, Queen Victoria-street, City, and Temple Bar. Branch Offices, 69, Oxford-street, and 100, Westbourne-grove, Baywater. Old filters of every kind reconstructed upon the new plan.

WASHING - DAY REFORM.—Banish the antiquated, absurd, and destructive process of rubbing and boiling the clothes, and save several hours of drudgery and fatigue on washing day, by adopting the easy and common-sense plan, with HARPER TWELVETREES' VILLA WASHING MACHINE, £2 15s., or with WRINGER and MANGLE combined, £3 5s., which does the fortnight's family wash in four hours, renders boiling unnecessary, and saves five or six hours of copper-firing every washing-day. Carriage paid: free trial; easy payments, or 10 per cent. cash discount.—Harper Twelvetrees, 90, Finsbury-pavement, London, E.C.

PURE INDIA-RUBBER STAMPS.—These stamps give a beautifully clear and sharp impression, and are made for Heading Note Paper, Endorsing Envelopes, Cheques and Postal Cards, Marking Linen, Stamping Crests, Monograms, Trade-Marks, facsimiles of Signatures, and a variety of other purposes too numerous to mention. Pattern and Price List free for one stamp.
N. BERKLEY, 42, Cherry Street, Birmingham.

COAL.—COCKERELL'S COALS.—Best Wallend, 22s. cash; Wallend—Class B, 21s. cash; Best Inland, 20s. cash; Inland, Class B, 19s. cash; Derby Brights, 19s.; Nuts, 18s.; Best Coke, 12s. Cash on delivery.
Central Office: 13, Cornhill, and Brighton.

HYDROPATHY. SMEDLEY'S HYDROPATHIC ESTABLISHMENT, MATLOCK BRIDGE, DERBYSHIRE.

Physicians—W. B. HUNTER, M.D., &c., THOS. MACCALL, M.D., &c.

Numerous improvements have been made (especially in the bathing department) and additional bedroom accommodation provided. The Turkish Bath is peculiarly adapted for invalids—highly ventilated and ample cubic space.
For prospectus apply to the Manager.

NOTICE.

MESSRS. COOKE BAINES and CO., Surveyors and Valuers, hereby intimate, that the Metropolitan Board of Works having decided to rename the thoroughfare from Moorgate-street to Finsbury-square, their Offices will in future be known as 70, FINSBURY-PAVEMENT E.C.

DOING GOOD.

REV. E. J. SILVERTON will send his book, price 6d., free to the readers of this paper, on Affections of the Eye and Diseases of the Ear, showing how immediate relief and ultimate cure may be obtained for both. Mr. Silvertan has been enabled for years past to make the hearts of many glad by his method of treatment. The most wonderful results have followed the use of the Remedies, and no one ought to despair until he has perused the pages of this book, of which nearly 200,000 copies have been issued. It contains a sermon read by His Royal Highness the Prince of Wales, and an engraving of Mr. Silvertan's beautiful Place of Worship.
Address: ALBERT HOUSE, PARK-ST., NOTTINGHAM

DR. ROOKE'S ANTI-LANCET.

ALL who wish to preserve health, and thus prolong life, should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book the late eminent author Sheridan Knowles observed—"It will be an incalculable boon to every person who can read and think."

CROSBY'S BALSMIC COUGH ELIXIR

IS specially recommended by several eminent physicians, and by Dr. ROOKE, Scarborough, Author of the "Anti-Lancet." It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest. Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by JAS. M. CROSBY, Chemist, Scarborough.
* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had GRATIS of all chemists.

London: Printed by W. SPEIGHT & SONS, at 97, 98, and 99, Fetter-lane; and Published by JAMES CLARKE & Co., at 13 and 14, Fleet-street, E.C. Orders are received for THE NONCONFORMIST AND INDEPENDENT by all News-vendors and Booksellers in the United Kingdom. Money Orders should be made payable at St. Martin's-le-Grand, or Fleet-street, to JAMES CLARKE & Co.—Thursday, Aug. 19, 1880.